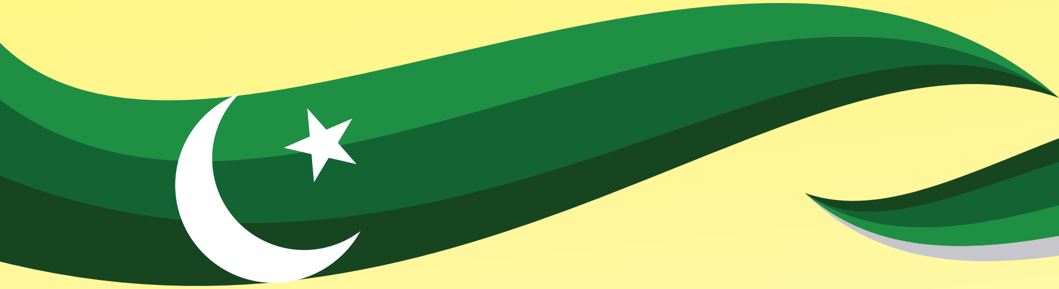

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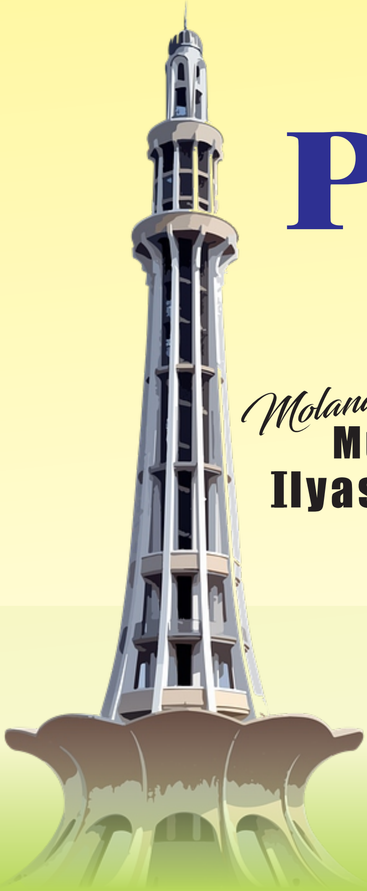

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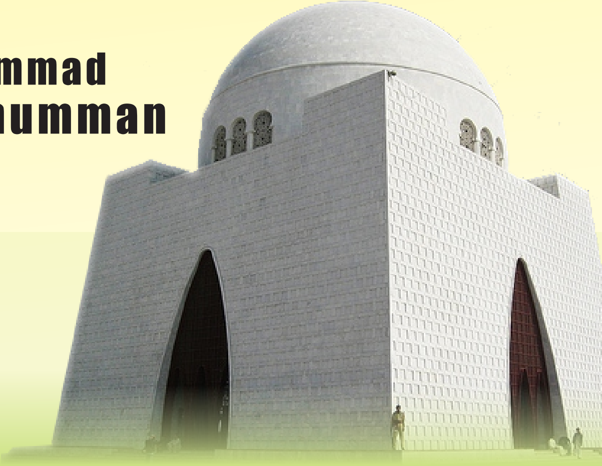

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بسم الله الرحمن الرحیم

My Pakistan

Pakistan; the fruit of an independence movement from we received the bounty of freedom. The concept of freedom of the nation of Pakistan is quite different than the concept of freedom of the western civilization. The vision of freedom of the western civilization contains various diversities and disagreements. In the concept of liberalization, an individual has every right of 'freedom' within religious, traditional, social, tribal, generational, sect denomination, regional, genealogy-based, linguistical, national and ethical aspects– they are convinced to expand the nature of freedom on any level.

To understand this thought process, an individual can be freed from the servitude of his true creator and his representative in the form of Prophet Muhammad (S.A.W.). And, if he is 'free' from 'anything' he does in the society, he cannot be brought into the servitude of his real creator, his Prophet's obedience and the manifesto of humanity / way of life (the Holy Quran).

Apparently, this concept captivates mankind like magic. To summarize, it can be said that the meaning of freedom is only according to one's own intelligence with regards to how to live this life. Amongst all religions, he perceives the religion of Islam as a religion of slavery for himself. While this thinking completely contradicts the values of Islam, on the contrary, it is completely opposite of our governing traditions and constitutional laws. Islam does not constrain an individual into the shackles of slavery; in fact, it frees from slavery to live a successful complete life through which one can avail bounties even after death and within the after-life journey.

Unfortunately, the concept the liberalization and its ideology are being promoted nowadays. Moreover, our constitutional, ideological, social justice, democratic and Islamic sovereign state's leaders' ideologies are starting to be consumed with the same negative concept. This is a moment of reflection upon all of us.

It is happening because we are forgetting and ignoring the meaning of the vision of our independence. We should not forget that the country in which we are breathing freely was created for the 'establishment of the Deen (religion)' instead of 'establishing liberal freedom' for the brethren of Islam.

From the Shariah's point of view:

If we look into this matter from the point of view of Shariah, it can be seen that when Prophet Muhammad (S.A.W.) migrated from Makkah Mukaramah to Yasrib (Madinah Munawara), he found people from different tribes, nations and religions residing in it. Over here, Prophet Muhammad (S.A.W.) introduced the first constitutional document. It is called 'Misaaq-e-Madinah' (Constitution of Madinah). It is a comprehensive way of life comprising of 53 provisions, it includes clauses stating how to build economic stability, the termination of mutually accepted wars and making stronger foreign policy to create a primary military sovereignty structure through which an enemy cannot injure the restoration of peace.

In this "constitution of Madinah", the importance of sovereignty of Allah almighty and the sovereignty of Prophet Muhammad (S.A.W) is given fundamental status. This comprehensive strategy which is in fact a practical form of divine revelation has made peace possible. Due to this constitution, the United Nations has seen a golden era in which peace and justice have reached the doorstep of the people. We are the residents of a country for which our esteemed dignitaries/ leaders launched a movement called "Tehreek-e-Azadi Pakistan". Thanks to them, we have received freedom, but unfortunately, we are forgetting the "spirit of freedom" which resulted in our movement of freedom. Remember! The aim of the 'Pakistan Independence Movement' was to dominate religion and ‘enforce Islam’ rather than enforcing the ‘liberal concept of freedom’.

The background of freedom movement:

The bud of freedom has pierced the heart of the rocky land of slavery, nurtured by the blood and sweat of our esteemed leadership. There were unparalleled sacrifices of our elders who sacrificed their lives in the route of independence to save Islam and the people of Islam. Therefore, the respected Mr. Hakim Aftab Hassan Qureshi writes:

The jihad continued despite the failure of the war of Independence in 1857. The British captured the mujahideen in Ambala and Patna and sentenced them to imprisonment. In addition, they started an organized movement against Islam and Muslims. Christian missionaries were at the back of this plot - it was the scholars at the time who took to the task to protect and revive Islam.

They established religious madrassas in different places and started teaching religion to the youth. Among these madrassas, Darul Uloom Deoband and Madrasa Darul Uloom, Sahanpur are notably renowned.[1]

---

[1] مطالعہ پاکستان Pak Studies BA (compulsory) Allama Iqbal University Page 305

The tragic story of the partition of subcontinent:

"Islamic Republic of Pakistan" is a pure blessing of Allah (S.W.T). Allah gave this independent Muslim state to us in a situation in which anti-Islamic forces were pursuing heinous plans to wipe out the Muslims of the subcontinent. The Hindus, Sikhs and the British were all pushing hard for not letting the Muslims have a separate & an independent Muslim state.

The story of oppression:

The kind of oppression which was inflicted by the oppressive imperialism on the Muslims of the subcontinent did not keep them from looting and murdering within markets, their neighborhoods, their towns, their cities and their villages were also looted. Houses were burned even mosques and schools were set on fire. The honor of thousands of innocent girls was ripped off them.

The caravans laid down their lives, the drunkards of freedom snatched their rights by climbing on the crosses, many young men continued to irrigate the thirsty land of Karzar with their blood for the sake of Pakistan.

Martyrs paid tribute to the flowing rivers with their own blood. Ganga Jamuna and the river of Ravi were covered as if they were a red veil of blood. Many husbands were disappeared in sobs. Thousands of innocent infants danced in the valley of death.

Dedicated to the freedom to irrigate a pure garden called Pakistan, the heat of blood could not cool the oppression of the situation. The Muslims of the subcontinent considered slavery unacceptable for a living nation. Only due to this reason, they endured all kinds of mental anguish, heartache, anxiety, restlessness and pain with laughter - the fire in the subcontinent was burning from Bihar to East Punjab. From the policy makers to Panipat and from Panipat till Karnal, the soil was drenched in blood.

Plan for the Partition of India

British imperialism set foot in the subcontinent for the sake of trade and immediately became the "owner" of the subcontinent's black and white – economically, the subcontinent was called a "golden sparrow" - so a systematic plan was set up to overtake it. The people living here were persecuted and tortured, and the principle of "divide and rule" was adopted.

When three generations of the inhabitants of the subcontinent have endured oppression, they came to their senses. More efforts were made - movements arose to regroup their dispersed forces - after a long struggle British imperialism was forced to die. Therefore, the British were looking for a dignified way to escape; therefore, they decided to transfer the power of the government to the Indians.

After the statement of the British Prime Minister, Clement Richard Attlee, regarding the transfer of power to India, the sun of British imperialism was about to set. The logical solution to this problem was near.

Lord Mountbatten was sent as a viceroy to India.

He arrived in India on 22nd March 1947 and took oath as the 29th and last governor general of India on 24th March 1947. Shortly after taking the oath, Lord Mountbatten began a series of meetings with all the influential and important political figures in India.

Explaining the position to the viceroy, Quaid-e-Azam reiterated that he wanted a free and independent Pakistan comprising the provinces of Sindh, Balochistan, NWFP (Khyber Pakhtoonkhwa), Punjab, Bengal and Assam. On the opposition side, they hinted that they would accept the partition of India if the provinces of Bengal and Punjab were divided between Hindus and Muslims, as well as Sindh, Balochistan, NWFP, West Punjab and East Bengal before the formation of Pakistan - the will of the people of these provinces should also be taken into consideration. After these initial meetings, the viceroy came to the conclusion that the desire for a united India is a dream which, as embarrassing as it may sound, will never be fulfilled.

Commenting on the viceroy’s talks with the Indian leaders at this crucial juncture, the London-based “Sunday Observer” wrote:

"These meetings must have led to the conclusion that division alone could end the chaos."

After knowing the position of the All-India-Muslim League and the All-India Congress, the viceroy prepared a blueprint of this project. The establishment of the two states of dominion status in India was the most important objective of this project. Lord Mountbatten left for London on 18th May 1947 for further consultations with the British cabinet and to get the final approval of his plan. The British cabinet meetings lasted for about 10 days and reviewed every aspect of the 'Mountbatten Plan' thoroughly. On 28th May 1947, the plan of Mountbatten was finalized. The British government 'armed' Lord Mountbatten with more constitutional powers and he was sent to India. He arrived in India on 30th May 1947.

A historic and very important meeting between the political leaders of India held on Monday, 2nd June 1947 at 10 o'clock in the morning.

The meeting was attended by Lord Mountbatten and his team and Pandit Jawaharlal Nehru and his team - while Baldev Singh attended the meeting on behalf of the Sikh community. Lord Mountbatten presented his plan to these leaders.

The next day, on 3rd June 1947, both the All India Congress and the All India Muslim League approved the plan. On the same evening, on All India Radio, Lord Mountbatten announced his plan on behalf of their majesty's government. It was a blessed day on which the sun rose with the promise of the establishment of Pakistan. It was a blessed day as the Hindus and the British surrendered to the demands of the Muslims.

A meeting of the All India Muslim League Council was held on 9th June 1947 - after much deliberation, it was approved as a plan on 3rd June 1947 as a basis for compromise. It was forced because it has been proved by documents that if the Muslim League would not have done it, the British would have handed over the government to the house and rolled up its sack from there. The Muslims would have been left at the mercy of the Hindus. Shortly afterwards, Pakistan's independence was declared through an announcement on 14th August 1947.

The Initial Concept of Pakistan

On June 1928, Maulana Abdul Majeed Daryabadi (may Allah have mercy on him) met Maulana Ashraf Ali Thanwi (may Allah have mercy on him). Hazrat Thanwi (may Allah have mercy on him) began to say:

"A heart felt scenario would be to have a pure Islamic government in a region where all laws and punishments will be issued based on the rules of Islamic shariah; the treasury system to be introduced, the system of zakat to be enforced, and the Shariah courts to be established. Where can these results be achieved together with other nations?"[2]

Historical truth and authenticity:

The initial concept of Pakistan and its Shariah features are in fact presented by Hakim-ul-Ummah Maulana Ashraf Ali Thanwi (may Allah have mercy on him). Maulana Abdul Majid

---

[2] تعمیر پاکستان T'ameer e Pakistan, Munshi Abdul Rehman – page 35

Daryabadi has written in his book "Hakim-ul-Ummah":

"Imagining Pakistan, the idea of a pure Islamic state, all such voices came later, the first time such voices fell on the ears of people was here in Bhawan station."[3]

Similarly, in "نقوش و تاثرات " and "اسعد الابرار " almost same concept is written. Shortly after the concept presented by Hakim-ul-Ummat, Hazrat Maulana Ashraf Ali Thanwi (may Allah have mercy on him) on 29th December 1930, the late Allama Iqbal further clarified this concept during his presidential address at the All India Muslim League meeting in Allahabad.

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[3] حکیم الامت Hakeem ul Ummat, Abdul Majid Daryabadi – page 33

Support of the Muslim League

The Quaid-e-Azam's party, the Muslim League, needed the Ulema-e-Ikram (religious scholars) to speak out in it's favor and work tirelessly for the attainment of the state. Therefore, on 10th February, 1938, Hakim-ul-Ummah Hazrat Maulana Ashraf Ali Thanwi (may Allah have mercy on him) issued a fatwa (published under the name of Tanzeem-ul-Muslimeen). Earlier, he had already expressed his support for the two-nation ideology in the Jhansi elections.

Implications of supporting in Jhansi elections:

Jhansi election was the first election which was to be fought separately by the Muslim League Congress. Therefore, Hazrat Thanwi (may Allah have mercy on him) supported it. Hazrat Thanwi (may Allah have mercy on him) from the very beginning was in favor of a separate state and a separate organization for the Muslims of the subcontinent.

The same thought of Hakim-ul-Ummah Hazrat Maulana Ashraf Ali Thanwi (may Allah have mercy on him) was later renamed as two-nation ideology. It is as if Hazrat Hakim-ul-Ummah Maulana Ashraf Ali Thanwi and his fellow compatriots are the ones who have polished and brightened the image of Pakistan in the subcontinent and paved the way for a separate independent Muslim state.

Hazrat Thanwi was invited to the meeting:

A meeting of the All India Muslim League was held in Delhi on 23rd April 1943, in which Hazrat Thanwi (may Allah have mercy on him) was invited to participate. It was requested in the invitation that you are needed to attend this occasion and guide the Majlis with your instructions, but if you are not able to come by yourself, then send your representative and pray that Allah Almighty create a fear of this gathering by enchanting the hearts of non-Muslims so that they shall grant our demand of Pakistan so that the Islamic Empire can be established.[4]

Hazrat Thanwi's letter to the Muslim League:

Respectable members of the Muslim League

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[4] خاتمۃ السوانح Khatima tu Sawanih - Aziz Al Hassan Majzoob - page 171

- نصرهم الله و انصر هم الله -

May peace be upon you!

Knowing the intentions of the Muslim League, I was able to act on this verse:

قُلْ بِفَضْلِ اللّٰهِ وَبِرَحْمَتِهٖ فَبِذٰلِكَ فَلْيَفْرَحُوْا[5]

But at the same time, if it was not for this excuse, I would have acted on this verse:

اِنْفِرُوْا خِفَافًا وَّثِقَالًا[6]

- But due to an excuse, permission was granted to act on this leave:

لَيْسَ عَلَى الضُّعَفَآءِ وَلَا عَلَى الْمَرْضٰى وَلَا عَلَى الَّذِيْنَ لَا يَجِدُوْنَ مَا يُنْفِقُوْنَ[7]

– But with it also came the realization/ honor of this verse.

I address two of my books, which are a message of action for generations to come until the Day of Judgment, one is "Hayat ul Muslimeen" for a reform within an individual's inner self and the other is "Siyant ul Muslimeen" for a democratic system .... my representative cannot do what the books can do. Yes, but the condition is taking action.

---

[5] Surah Yunus 58

[6] Surah Al-Tawbah 41

[7] Surah Al-Tawbah 91

Just as a high-quality substance is bottled and ineffective, this benefit will appear when it goes down from the throat. Without action, all these efforts will result in only sitting down, talking and dismissing. In all circumstances, I will continue praying, especially on these dates.[8]

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[8] فوائد اشرفیہ Fawaed e Ashrafiah, by Mufti Muhammad Shafi - Page 96

Hazrat Thanwi in the Eyes of Quaid-e-Azam

Hakim-ul-Ummah Maulana Ashraf Ali Thanwi (may Allah have mercy on him) was highly esteemed in the heart of Quaid-e-Azam. Many historical events prove their respect for each other.

1- Quaid-e-Azam says: “There is a great scholar with the Muslim League whose knowledge and sanctity if placed in one scale and the knowledge and destiny of all the scholars in the other, then his scale will be heavy and he will be Maulana Ashraf Ali Thanwi, who lives in a small town, his support is enough for Muslim League and we don't care if anyone does hypocrisy or not.” [9]

2- Shortly after the death of Hazrat Thanwi (may Allah have mercy on him), five members of Majlis-e-Dawa-ul-Haq of

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[9] روئیداد Ruidaad, Maulana Shabbir Ali Thanwi

Bombay visited Khanqah Station, Bhuwan to offer condolences.

Quaid-e-Azam said with great enthusiasm,

"Who is the greatest scholar in India in recent times?"

We had Hazrat Thanwi (may Allah have mercy on him) in our minds, but we didn't know who he had in his mind so we asked Quaid-e-Azam that who does he think it is. Listening to this, Quaid-e-Azam got up and went to another room and brought a file and opened it and said,

"Do you know whose writing it is? "

We all recognized the writing and said it belonged to Hazrat Maulana Ashraf Ali Thanvi's (may Allah have mercy on him). On this statement, Quaid-e-Azam said in full enthusiasm

"Yes! This person is the biggest scholar of this era and he said continued to praise Hazrat." [10]

Maulana Shabbir Ali Thanwi, quoting his meeting with Quaid-e-Azam Muhammad Ali Jinnah, quotes the statement of Quaid-e-Azam:

"If you think that I should accept your say as it is - then I will till today, I used to argue to understand you. But from today, I will sit quietly and listen and accept the instructions you give in religious matters because I have full confidence in Hazrat Thanwi that in religious matters his grounds are very high and his opinion is correct.[11]

---

[10] Reference Tameer-e-Pakistan, by Munshi Abdur Rehman- page 73

Nawab Jamshed Ali Khan's Experience:

Nawab Jamshed Ali Khan used to consider Quaid-e-Azam as ‘yaar-e-ghaar’ (a companion amidst struggles). In winter, he used to visit Nawab Sahib's house in Baghpat with his sister Fatima Jinnah. Nawab Sahib writes in a letter dated 4th April, 1955:

“It is a fact that all the religious training of Quaid-e-Azam was the blessing of Hazrat Thanwi (may Allah have mercy on him) and his Islamic consciousness was due to Hazrat Wala (Hazrat Thanwi - may Allah have mercy on him). Maulvi Sher Ali Sahib did a great job in bringing Quaid-e-Azam closer to Hazrat Wala.”

In the same letter, he writes after a few lines, he writes:

“Quaid-e-Azam used to mention Hazrat Wala (Hazrat Thanwi - may Allah have mercy on him) very sincerely and politely during his stay in Baghpat. Due to various reasons, his wish could not be fulfilled.”

---

[11] روئیداد Ruidaad by Maulana Shabbir Ali Thanwi page. 10

The Muslim League's Islamic and Intellectual Training

For independence and the establishment of Pakistan, the party that was fighting in the field of action was the Muslim League. Maulana Ashraf Ali Thanwi (may Allah have mercy on him) had a benevolent spirit in his heart for the intellectual and Islamic training of this party. So, one day Maulana Shabbir Ali Thanwi (may Allah have mercy on him) said:

"Mian Shabbir Ali! The blowing wind is telling that the people of the League will be successful and this empire which will be given will be led by the same people who are all called as wicked and immoral today, and not to the Maulvis. Therefore, we should try to make these people religious and the empire which is going to be established should be in the hands of religious people. So that the word of the religion of Allah may prevail." [12]

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[12] مقدمہ حیات Muqadma-e-Hayaat, reference page. 24

Quaid-e-Azam’s meeting with the delegation of Deoband Ulema:

Hakim-ul-Ummah Maulana Ashraf Ali Thanwi (may Allah have mercy on him) sent delegations of his special trainees to the members Muslim League, especially the Quaid-e-Azam.

On 24th December, 1938 in Patna, under the leadership of Maulana Syed Murtaza Hassan Chand Puri, the first delegation came to meet Quaid-e-Azam which consisted of Maulana Mufti Muhammad Shafi, Maulana Shabir Ali Thanwi, Maulana Abdul Jabbar Abu Hari, Maulana Abdul Ghani Phol Puri and Maulana Muallim Hussain Amrohi. Various issues were discussed and Quaid-e-Azam was instructed to offer prayers. The Quaid-e-Alam said:

"I am a sinner; I have made a mistake. You have the right to go. I have a duty to listen to you. It is my promise to you I will offer the next prayer.”[13]

The delegation made it clear to the Quaid-e-Azam in an atmosphere of mutual understanding that politics in Islam is not separate from religion but subject to religion. On this occasion, the Quaid-e-Azam said:

"In any religion of the world, whether politics is separate from religion or not, I have come to understand that politics in Islam is not separate from religion but subject to religion."[14]

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[13] روئیداد Ruidaad By Maulana Shabbir Ali Thanwi – page 5

Even after that, Maulana Shabbir Ali Thanwi, the trustee and ambassador of Maulana Ashraf Ali Thanwi, continued to meet Quaid-e-Azam, so in a meeting, Quaid-e-Azam said to Maulana Shabbir Ali Thanwi:

“You seldom come to me and make me understand the words of Hazrat Thanwi. The scholars have come to me a lot, but they all talk to me in the present and in politics of which they are unfamiliar. And, I am unfamiliar with the religion. Hazrat Thanwi has never asked you to come here and talk on politics. Through you. I learn a great deal about religion which I don’t receive from any other place. If you want to add more, sit down, I am not in a hurry, I listen with great interest.”[15]

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[14] روئیداد Ruidaad By Maulana Shabbir Ali Thanwi – page 7

[15] روئیداد Ruidaad By Maulana Shabbir Ali Thanwi – page 8, 9

Letter Exchanges between Thanwi & Jinnah

Hakeem-ul-Ummat, Maulana Ashraf Ali Thanwi (may Allah have mercy on him) was endowed with a comprehensive political attribute, which was also acknowledged by the Quaid-e-Azam. He used to consult him on these matters. Here are a few examples of the correspondence between Hazrat Thanwi and the Quaid-e-Azam which shows how much they respected each other.

In the name of Quaid-e-Azam:

On 15th September, 1938, Hakim-ul-Ummat Maulana Ashraf Ali Thanwi (may Allah have mercy on him) said during the conversation:

“At a time when the reconciliation between the Muslim League and Congress was in progress, I wrote a letter to the Jinnah sahib which contained subject written as, "In reconciliation, since the state of affairs of the Muslims is very important and necessary, you should not enter your opinion in the Shariah issues, but instead ask from the researchers. To this he replied very politely and assured as, "Your instructions will be followed."[16]

In the name of Hazrat Thanwi:

Quaid-e-Azam sent a letter to Maulana Ashraf Ali Thanwi (may Allah have mercy on him) in which he writes, “I had the opportunity to talk to Mazharuddin and Nawabzada Liaquat Ali Khan. I am very happy that you have full sympathy with the purpose and program of All India Muslim League. I received your letter but due to the various problems and absenteeism in Bombay, I have not been able to answer you before. A few points that have been put before me, I have written them down and I assure you that I am concerned about them. I will definitely consult you when the time comes.” [17]

In the name of Quaid-e-Azam:

Your Excellency,

Peace be upon you and mercy be upon you!

I am delighted and satisfied with the texts and intentions; I pray from the bottom of his heart that Allah Almighty would make you a source of strength for the religion of Islam. Really, as you have written, you have many hobbies and they are very important and I don't think for a minute that there is any harm in them. Don't give up, I won't wait, just letting me know that if something useful comes to my mind at any time, I will submit it and it will be in front of you. If any query for the purpose of advice comes to mind at the beginning, then Altaf Namah is proud to come.[18]

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[16] افادات اشرفیہ در مسائل سیاسیہ Afadaat Ashrafiah dar Masail Siasiah by Mufti Muhammad Shafi – page 96

[17] مجالس حکیم الامت Majlis Hakim-ul-Ummah, by Mufti Muhammad Shafi - p 287

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[18] National Arch to Islamabad Pakistan Quaid-e-Azam Raphael No. 1906 Q 294

A Dream and it's Prophecy by Hazrat Thanwi

Servant of Islam, Jinnah:

Maulana Zafar Ahmad Usmani said:

One day Maulana Ashraf Ali Thanwi called me and said,

"I rarely see dreams, but today I had a strange dream. There is a huge gathering as if it were the day of judgment. In this gathering, the saints, scholars and the righteous were sitting on chairs and Mr. Muhammad Ali Jinnah also was sitting on a chair dressed in Arabic clothing. I wondered how he can a part of such assembly. So, I was told that Muhammad Ali Jinnah is doing a great service for Islam today which is why he has been given this status."

Funeral of Thanwi and Jinnah:

Hakim-ul-Ummah Maulana Ashraf Ali Thanwi summoned Maulana Shabbir Ahmad Usmani and Maulana Zafar Ahmad Usmani on 4th July and said, "1940 Pakistan’s Resolution will bring success to Pakistan.

My time is up, if I were live more, I would definitely work, the will of Allah is to establish a separate homeland for Muslims, to do whatever it takes to establish Pakistan and to get your followers to work too. One of you two Usmani’s will lead my funeral and the other Usmani will lead the funeral of Jinnah." [19]

Note: Hakim-ul-Ummah Maulana Ashraf Ali Thanwi's funeral was recited by Maulana Zafar Ahmad Usmani while Quaid-e-Azam's funeral was led by Allama Shabbir Ahmad Usmani and thus both the dream and prediction of Hazrat Thanwi came true.

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[19] Reference "Quaid-e-Azam ka Mazhab o Aqeedah” by Munshi Abdul Rehman - Page 249

Quaid-e-Azam Muhammad Ali Jinnah

(May Allah have Mercy on Him)

In the eyes of eminent leaders, founders and leaders of movements around the world, Quaid-e-Azam's faith, foresight, freedom and perseverance is openly acknowledged in golden words on the forehead of history. Allama Shabbir Ahmad Usmani (may Allah have mercy on him) who was a staunch leader of Tehreek-e-Pakistan and a great member of the All India Muslim League Working Committee, became an arm of Quaid-e-Azam Muhammad Ali Jinnah and took part in the struggle for an independent Muslim state. He had witnessed Quaid-e-Azam's solitude and his faith and political efforts.

Allama Shabbir Ahmad Usmani wrote this about Quaid-e-Azam:

"After the king and Aurangzeb, India has not produced such a great leader whose unwavering faith and unwavering determination has turned 100 million defeated Muslims into victories.”

Birth:

Founder of Pakistan, Quaid-e-Azam Muhammad Ali Jinnah was born on 25th December 1876 in Karachi, the city of lights. He was the eldest of the siblings.

Family:

His father was a wealthy businessman from Gujarat who moved from Kathiawar to Karachi.

Education:

Quaid-e-Azam received his formal education from Karachi Mission High School. He went to the UK in 1887 to learn how to work at Graham's Shipping and Trading Company.

Relatives and spouses:

Before moving to the UK, he was married to one of your distant relatives, Emibai, who died shortly after he moved to the UK.

Legislation:

Shortly after moving to London, he quit his job and enrolled in Lincoln Inn Law School where he earned a law degree in 1896. At that time, he also began to participate in politics. Later, he started practicing law in Bombay and you started to be counted among the brainwashed lawyers who understand the situation, understand it and play their full role in solving problems.

Spirit of Freedom and Participation in the Movement:

Quaid-e-Azam’s heart was filled with good spirit with regards to Muslim sovereignty, freedom and a separate Islamic state. In his view, the right path to freedom was to use legal and constitutional weapons. Therefore, he joined the movements of the time which had the exact philosophy which matched his vision. He joined the Muslim League after some time. He organized the Muslim League for the freedom of the homeland and for the fundamental rights of the Muslims so that it enriched 100 million people with their lost possessions of freedom and independence.

Thoughts and ideas:

Quaid-e-Azam's life was dedicated to freedom - he himself was a man of Islamic vision and wanted to see the same qualities in his nation. It is also known that the real importance in the life of nations is a primary vision. And, of the movements that rose from this vision, the spirit of the movement is of those who has a high character which influences those ideas in national life; and, in the light of which nations go through the ordeal of trials and the heights of success. The basic analogy in the vision of the Quaid-e-Azam is the Holy Qur'an in which there is a divine command to meditate. The basics are also explained in it. Quaid-e-Azam Muhammad Ali Jinnah used to analyze and read the Holy Qur'an and wept tears of blood like a thoughtful leader over the plight of the Muslim nation.

What kind of Pakistan Quaid-e-Azam wanted?

The effect of the constant work of the Ulema-e-Haq (righteous scholars) and the constant meetings with the Quaid-e-Azam is fully reflected in the speech of the Quaid-e-Azam. He wanted an independent Islamic state based on Islamic law system. Here are some historical facts:

- On 17th February 1938, in the Stretchy Hall at Aligarh Muslim University, he said:

"I love my Islamic culture and civilization very much - I do not want our future generations totally alienate from Islamic culture and philosophy."

- On 12th June 1938, his speech in a ceremony was as follows:

"There is no need to look for programs for Muslims. They have had a complete program for 1300 years and that is the Holy Qur'an - our economic, cultural and social reforms are in the Holy Qur'an. There is also a political program of progress - I believe in the same divine law and the freedom I seek is the observance of the same divine word." [20]

- ❖ Addressing the annual All India Muslim League in Karachi on 14th December 1942, he said:

"What is the purpose of Pakistan other than establishing a system of Islamic religion in Pakistan?"

- ❖ Addressing the annual conference of Punjab Students Federation Lahore on 19th March 1944, he said:

"We do not need any flag other than the crescent flag. Islam is our guide which is the complete code of our life."

- ❖ In November 21st 1945, during the NWFP Muslim Conference in Peshawar, he said:

"Muslims demand a Pakistan where they can govern according to their code of conduct, their cultural evolution, their traditions and Islamic law."

- ❖ Addressing a meeting in Mardan on 24th November 1945, he said:

"Let us also play our role in achieving an independent Muslim state of Pakistan where Muslims will be able to present the ideology of the Islamic ruler."

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[20] ہفت روزہ انقلاب Weekly Inqilab, June 1938

- On 26th November 1946, Syed Badruddin Ahmed took a detailed interview of Quaid-e-Azam at his residence in which he openly said:

“The solution to all the world's problems lies in the establishment of an Islamic government. For the sake of it’s establishment, I have rejected the quiet life of London. The foundation of the great government will be La ilaha illa Allah and such a welfare and ideal state will be established on it that the world will be compelled to follow it.”

- In a message addressed to the London Muslim League on 7th July 1947, he said:

"By the grace of God, we will be able to build this new great independent Islamic state in the world with complete unity, organization and faith."

- "We want to live our lives as a free and independent nation and protect all the powers that Islam holds”, he said in a speech on Egyptian radio on 19th December 1946.
- Responding to Mountbatten's speech at the inauguration of the Constituent Assembly on 14th August 1947, he said:

"The generosity shown by King Akbar is nothing new to us. It began 1300 years ago when our Prophet (S.A.W.), after the victory, treated Jews and Christians generously, not only verbally but practically ... The history of Muslims is replete with such examples.”

- ❖ Addressing a public meeting in Lahore on 30th October 1947, he said:

"If we seek guidance from the Holy Qur'an, victory will be ours in the end. It is full of sacrifices."

- ❖ During his address to the All India Muslim League Council on 14th December 1947, he said:

"Let me make it clear that Pakistan will be a state based on Islamic ideology."

- ❖ Addressing the Karachi Bar Association reception from Karachi as Governor of Pakistan on 25th January 1948, he said:

"I do not understand the intentions of those who are deliberately mischievous and propagandizing the idea that Constitution of Pakistan will not be based on Shariah. Islamic principles apply to our lives today in the same way as they did 1300 years ago.”

- ❖ Addressing the Sibi Darbar in Balochistan on 14th February 1948, he said:

"I believe that our salvation lies in following the example of goodness that the Prophet Muhammad (peace be upon him), the giver of the law, made for us. We must lay the foundations for our democracy." Keep true Islamic concepts and principles."

- ❖ Addressing the Armed Forces of Pakistan on 21st February 1948, he said:

"Now you have to uphold the principles of Islamic democracy, Islamic social justice and human equality on the soil of your beloved homeland." [21]

The Consideration of the Holy Qur'an:

Abdul Rasheed, a butler, was at the two governor houses in Peshawar when the Quaid-e-Azam visited the NWFP as Governor General and stayed in the governor's house in Peshawar. Meanwhile, Abdul Rasheed Butler saw Quaid-e-Azam up close and he narrated his eye witnessed account:

Quaid-e-Azam was sitting and working hard. He did not rest despite his busy schedule all day. When he got tired of working, he would go around the room. I saw for myself that the Qur'an was placed on a mantel piece on the fireplace hearth. He put his forehead on the Holy Quran and cried.

Abdul Rasheed Butler narrates the incident of the same night, saying that it was midnight that night - everyone was fast asleep - the police on duty were doing their duty when suddenly the sound of knocking began to rip the Senate House - There was continuity and pause in the voice - I quickly became alert - This voice was coming from Quaid-e-Azam's room - We thought maybe a thief has entered inside - The police officer on duty was also moving forward - The police was moving around. How to peek inside? A small crack was created by sliding the curtain over the glass - movement could be seen inside.

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[21] تصور پاکستان Concept of Pakistan, International University Islamabad

Abdul Rasheed, the butler, narrates the incident of the same night, saying that it was midnight- everyone was fast asleep - the police was on duty outside when suddenly the sound of knocking began to rip the silence of the Senate House. There was continuity and pause in the voice - I quickly became alert. This voice was coming from Quaid-e-Azam's room. We thought maybe a thief has entered inside. The police officers on duty also came inside and was moving around to peek inside. A small crack was created by sliding the curtain over the glass; therefore, the movement was seen inside.

What we saw is Quaid-e-Azam is standing near the fireplace hearth with his head bowed on the Holy Qur'an. His face is wet with tears. After a while he starts walking in the room. Then he comes to the Holy Qur'an to read some of its verses. After doing so, he starts walking again. When his feet stepped on the wooden floor, the sound that disturbed us is produced. He was also praying during this time. [22]

Issuance of some Qur'anic injunctions:

General Akbar was a very senior general and was appointed as Major General Commander First Corps at the time of establishment of Pakistan.

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[22] The Great Leader by Muneer Ahmed, page 239

General Akbar arrived there on 25th June 1948 and had meetings with Quaid-e-Azam. Referring to a meeting, General Akbar said: "Our officers drink alcohol during banquets in schools as it is an ancient tradition of the armed forces. I asked the Quaid-e-Azam to announce a ban on the use of alcohol.

The Quaid-e-Azam quietly called his ADC and ordered, "Bring my Confederation Box." And he opened it from the place where he had put the sign and said, "General, this is the Holy Qur'an. It says, 'Alcohol and drugs are forbidden.'" Referring to Quranic verses, he said that alcohol and drugs are haraam. I copied the draft and issued an order to stop drinking in all units of my area, which remained effective till my retirement. I asked the Quaid-e-Azam that We are basically guided by your speeches. You said: We Muslims should be guided by the Qur'an in all walks of life." [23]

The wish of Quaid-e-Azam:

Addressing the All India Muslim League Council, he said: "Muslims! I have seen so much in the world - enjoyed wealth, fame and luxury - now my only wish in life is to make Muslims free from suffering. When I die, I want to die with the conviction and satisfaction that my conscience and my God are testifying that Jinnah did not betray Islam and did his duty in the freedom, organization and defense of Muslims. I do not seek praises and rewards from you - I want my own heart, my faith and my conscience to testify at the time of death that Jinnah you have really paid the price of defending Islam - Jinnah you organized, united and supported the Muslims to fulfill the duty of Allah. May my God say that you were born Muslims and died while holding Islam high under the domination of the forces of the disbelievers." [24]

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[23] میری آخری منزل Meri Akhiri Manzil, page 281

Guidance from Islamic Sharia:

Addressing a gathering of women in Shelling on 4th March 1946, Quaid-e-Azam said: "We do not believe in idol worship like Hinduism, we believe in equality, freedom and even fodder while Hindus are bound in caste. How is it possible for us to come together in just one ballot box - let us turn to our holy book, the Holy Qur'an, and the great traditions of the Prophet and Islam, which contain everything to guide us - let us follow them... "

The following words were coming from the depths of the heart and spirit of Quaid-e-Azam which are as follows, "Every Muslim should have a copy of the Qur'an so that he can guide himself because the Qur'an is complete. It is a code of conduct that covers every aspect of life." [25]

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[24] انقلاب Inqilab, Lahore 22nd October 1939

Will of Funeral:

Quaid-e-Azam Muhammad Ali Jinnah respected the scholars to great extent, especially since his relationship with Hakim-ul-Ummah Maulana Ashraf Ali Thanwi (may Allah have mercy on him) was established. The knowledge and greatness of the scholars in his heart increased more than ever. In the independence of Pakistan, these scholars continued to be consulted and asked for guidance and the scholars also tried their best to achieve independence and make Pakistan an Islamic state. Therefore, the spirit of freedom was instilled in the Muslims of the subcontinent to achieve an Islamic state. Quaid-e-Azam did not ignore Hazrat Thanwi on any occasion. This is the reason why in the instructions given to the Prime Minister Liaquat Ali Khan a few days before his death, he also mentioned a will regarding his funeral.

Instruction to the first Prime Minister:

Brigadier Noor Hussain, who was Quaid-e-Azam's ADC as Captain, stayed with him till the last breath of Quaid-e-Azam, saying: “When Prime Minister Liaquat Ali Khan visited Quaid-e-Azam in his last days, then Quaid-e-Azam He was weak and frail, confined to bed and had a diagnosis of John Liu's illness. My funeral prayer was to be offered by Maulana Shabbir Ahmad Usmani. So, when the Prime Minister met the Quaid-e-Azam and went downstairs and was in the ADC room, he called from the same room and gave a request to Maulana Shabbir Ahmad Usmani. They should be present in Karachi.” [26]

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[25] Speeches of Quaid-e-Azam, Khurshid Yousifi, Volume 1 Page 2053

Allama Usmani's speech on Quaid-e-Azam's funeral:

Allama Shabbir Usmani (may Allah have mercy on him) recited the funeral of Quaid-e-Azam in which about four lakh people attended. Later, addressing the funeral participants, he said:

“The separation of Quaid-e-Azam has harmed not only Pakistan but the entire Islamic world. He has won the hearts of the people and you ruled over them. As a mastermind, Quaid-e-Azam Muhammad Ali Jinnah was superior and incomparable. He was a man of status, no man in the world could buy you and no man could fool you on any legal or constitutional issue. Quaid-e-Azam was the leader of a poor and ignorant nation and he rejected all worldly luxuries. He worked day and night for the betterment of the oppressed people of his nation.

It reminded me of the Islamic glory of the era of Aurangzeb and the Muslims will always serve you for this land in return for all the services you rendered to the Muslim nation - Quaid-e-Azam used to say to me Insha Allah the day is near when Karachi will be the center of the Islamic State - from Karachi to Ankara, from Karachi to Morocco, from Karachi to China a strong bloc of Muslims will be formed whose leadership duties Insha Allah Pakistan will perform. He was a weak man but he had the strength to hit the mountains. When he first imagined Pakistan, there was no one among us who believed that Pakistan would ever become a reality. The perseverance, determination, selflessness, political intelligence and foresight of the man/ mujahid made an impossible thing possible by the grace of God. When Pakistan was created, he said to me: Maulana! Pakistan will be a true Islamic republic - in which every skeptic will have opportunities to emerge and develop, the word of Sharia will prevail - this was his wish, this was his wish, to put this last wish into action is now in us. Every Muslim has a religious duty – let's bow before God and pledge that we will follow in the footsteps of Quaid-e-Azam for the development, stability, pride and humility of Pakistan and will not spare any sacrifice.

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[26] پاکستان میری محبّت Pakisatan, My Love, page 68

Quaid-e-Azam Muhammad Ali Jinnah will not be with us but his soul will always guide us. Your guidance and your passion will always live in the hearts and minds of the people of Pakistan. I pray to Allah Almighty to forgive him. And keep Pakistan steadfast and radiant and evaluate the Pakistani nation's ability to properly protect and develop his trust.

Come on! Let us pledge that we will remain loyal to the Kingdom of Pakistan - and do our best to follow the commands of Allah and for the purpose for which this kingdom of God has been achieved, that is, to uphold the law of God in it. We will lead the law of God in it, let's get ready for it.” [27]

The trust of the leader:

A closer look at your life reveals that the Quaid-e-Azam was committed to the protection of the fundamental rights of Muslims in every way and that he had a strong sense of faith as well as a wish of freedom in his heart – based of a long struggle. A beautiful and self-sufficient state like Pakistan was handed over to the people of Pakistan.

After his departure, the weary souls of Pakistan, the crippled and the depressed people are waiting for the next Quaid-e-Azam. Quaid-e-Azam, himself, will not return but the principles he has laid down are the guarantors of a stable Pakistan.

The commitment:

Therefore, let us all pledge that in the light of Quaid-e-Azam's ideas and guiding principles, we will move forward with faith, unity and organization for the development and prosperity, defense and loyalty to the homeland.

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[27] خطبات عثمانی Khutbat Usmani – page. 295

Allama Muhammad Iqbal

(May Allah have Mercy on Him)

When Allah Almighty dealt with the people of the subcontinent with His special grace, He created in them a spirit of faith as well as a spirit of freedom. In India, the Ghauri, Khilji, Tughlaq, Saeed, Lodhi, Mughal, Suri and Mughal dynasties, which spanned starting from 1193 till 1837.

Muhammad Ghauri, Qutbuddin Aybak, Al-Tamsh, Jalaluddin Feroz Khilji, Ghiasuddin Tughlaq, Moeezuddin Mubarak Shah, Ibrahim Lodhi, Zaheeruddin Mohammad Babar, Mohammad Humayun, Sher Shah Suri, Aurangzeb, Alamgir, Ahmad Shah Abdali and Bahadur Shah Zafar are some of the names which can never be forgotten.

The people of the subcontinent continued to go through various ordeal stages. When the ruling Muslim nation erred in its disobedience to God and neglected the value of freedom, the divine wisdom demanded that they are to be subjected to one or two trials. The people of the subcontinent began to show signs of evil.

With the end of the reign of Bahadur Shah Zafar, the last ruler of the Mughal dynasty, on the 1838, within a few years, British influence in the subcontinent had spread considerably. British imperialism planned to plunder and enslave the people of the subcontinent by all means. In order to carry out their plans, the freedom fighters of the subcontinent were crucified from head to toe with all the persecutions inflicted on them, the pages of history are still screaming. From Lord King to Lord Mountbatten, the story of British imperialism’s oppression was written. Based on economic benefits, India was called a "Golden Sparrow". If the freedom fighters would have not chosen the revolutionary movement at that time, two or more generations of the people of the subcontinent would have been enslaved. To expel the western imperialism, every individual continued to shine by becoming the star of the destiny of the nation and also enlightened the people of the subcontinent with the spirit of freedom.

In the minds of the shrewd and it’s leadership on the subcontinent, the map of the united subcontinent that emerged after the withdrawal of British imperialism had two aspects. One of two was that the united subcontinent must remain united while avoiding the process of partition. On the international level, a large and strong government should be formed in terms of area and manpower so that the subcontinent remains invincible under the hungry tyrannical powers. Indian Muslims remained together for the development and defense of their homeland. The aspect was that the people of Islam should get their own separate country so that the real goal of freedom could be achieved - to get rid of the culture of selflessness - to make the Muslim nation strong enough by creating unity in its ranks so that no world power could subdue it. An independent Muslim state, where there is an Islamic system and by setting an example in the international world by paving the way for development.

Both views were based on good intentions, so at this critical juncture the two sides split apart - some considered the first opinion to be correct and adopted it, while others considered the second opinion to be fruitful and adopted it. No one is "guilty" because when the disagreement is based on an argument based on good intentions and the dissenters are "opinionated", the disagreement is not condemned.

The result of the first opinion was that Muslims are still safe and secure in India today, they also have a high position of political and religious leadership, while the second opinion was that today there is a free, independent democratic Islamic country called Pakistan. The late Allama Muhammad Iqbal is one of the great names among the Muslims who have adopted this second opinion as a source of honor and pride for the Muslim world with good intentions and on the basis of argument. Considering the plight of Muslims, Iqbal has done such a great job through his poems, speeches and writings that none one else can come close to his contribution in literature.

Birth and early education:

Allama Iqbal was born in Sialkot in 1877. He completed his early education in neighbourhood

Shawalah masjid. He started studying in Mir Hassam Uddin' school. Later, he entered Scotch Mission school. Your childhood was spent in understanding nature according to the principles of nature. He was only 16 years old when he graduated from matriculation and he came first in division and was awarded accordingly. He completed his studies in Scotch Mission School. For some time, he received guidance in poetry from Dagh, the poet. He came to Lahore in 1895 and took admission to study Bachelors in Arts in government college later in 1898 he graduated from Bachelors in Arts. In March, 1899 he gave his M.A. examinations and secured first position in all over Punjab.

Attending poetry session gatherings:

One evening on November 1899, some of the Allama Iqbal's classmates brought him to the house of Hakim Aminuddin, where a poetry recital gathering was arranged. When Iqbal recited till this line of the ghazal:

موتی سمجھ کے شانِ کریمی نے چن لیے
قطرے جو تھے مرے عرقِ انفعال کے

The great poets began to pay homage to him. From this moment, he flew into the poetry world and soon after, the scope of Iqbal's popularity expanded.

In the field of writing:

After graduating from M.A., Iqbal was appointed as a McLeod Arabic Reader on 13th May 1899 in Oriental College and invested 4 years in this service. During this tenor, he wrote an English column and wrote a concise book named as " علم الاقتصاد" in Urdu language which was published in 1904.

Departure to England:

He went to England in 1905 and got admission in Cambridge University Trinity College. After only a month or so, he decided to study for becoming Barrister in Lincoln's Inn instead.

Departure to Germany:

After some time, he went to Germany where he received a PH. D degree in philosophy on 4th November, 1907 from Munich University.

Arriving back to the country:

On July 1908, the results came out and they were successful. After this, he left England and returned back to his country. On July 1908, he came back to his country. He flew from Bombay in the night of 25th July 1908 and arrived in Delhi. On August 1908, he arrived in Lahore.

Advocacy and education:

He started practicing advocacy after a month after arriving in the country in the Chief Court of Punjab. Due to Government of Punjab’s insistence, he started teaching philosophy from 10th May 1910 in Government college Lahore whilst practicing advocacy. On 31st December 1910, he resigned from Government college and from 1919 till 1932, he remained dedicated to the education sector.

Affiliation with politics:

He joined politics and started working hard to make India independent and free from the Britain government. He associated himself with different political movements but none to your heart as a meaningful route.

On 2nd January 1929, he took a trip from Delhi to South India. Over there, he delivered sermons in Madras, Bangalore and Hyderabad Deccan on the subject of the new formation of theology. He returned to Lahore in January.

The first qibla and Iqbal:

The height of oppression and prevailing violence in Palestine by the Jews and most importantly the efforts of capturing Masjid Al-Aqsa had made Muslims protest against it. Allama Iqbal participated in such gatherings and made his efforts counted for the sake of the first qibla.

Therefore, on 7th September 1929, Allama Iqbal became the head of a protesting gathering for the similar issue. Allama Iqbal said in his speech:

“It is a wrong perception that Muslims do not have conscience of patriotism in them, however, it is true that in the hearts of the Muslims, the spirit of piety and love of Islam is equally present and it is this passion which makes these anxious and scattered individuals come together and lets them and will continue to let them.

In 1914, the British masterminds used the Jews as a tool for their political purposes, promoted the Zionist movement, and the result of one of the weapons they used to accomplish their purpose is before us to conquer a part of the Al-Aqsa and turn it into Jewish synagogue. Muslims, their women and children are being slaughtered like sheep and goats ... Now the British government has agreed to send a commission to investigate the situation in Palestine. But I want to declare that Muslims have no confidence in it."

A historic gathering in Allahabad:

The annual meeting of the All India Muslim League was held in Allahabad on 29th December. Quaid-e-Azam went to London to attend the first round-table conference.

According to his instructions, this meeting was to be presided by Allama Iqbal. Here he delivered the historic sermon which became known as "Allahabad Sermon". In this sermon, for the first time, a solid and unambiguous outline of an independent Muslim state within India was presented. Even after that there were several round table conferences, Iqbal was invited, but he was not satisfied with his agenda.

Teaching the spirit of freedom:

Iqbal creates a spirit of freedom in the subcontinent through his poetry. In his poetry, where there is spirituality, reality, darkness, Islam and humanity, there is also the teaching of the spirit of freedom, the causes and factors of the rise of the people of Islam, salvation from tuberculosis and the self.

Correspondence with Quaid-e-Azam:

Muslim political parties in the subcontinent were suffering from severe disunity and division. Quaid-e-Azam returned to London out of frustration, while Iqbal was watching the dream of independence of Pakistan coming true which is why he wrote several letters to Quaid-e-Azam to return. Due to his insistence, the Quaid-e-Azam returned to India and was elected President of the Muslim League on March 4th, 1934.

Thoughts of Allama Iqbal:

Like Quaid-e-Azam, Allama Muhammad Iqbal had a map of Pakistan in his mind. Delivering a speech at the All India Muslim League meeting in Allahabad on December 29, 1930, he said:

"The Indian subcontinent is inhabited by various kinds of people and followers of different religions, so Muslims are fully in favor of the establishment of Muslim India for themselves." [28]

On May 28, 1937, Allama Iqbal wrote a detailed letter to the Quaid-e-Azam in which he said that:

"We are fortunate that our law and Islamic Sharia law does have a solution for this problem but the implementation and development of Shariah requires the establishment of an independent Muslim state or states in India." [29]

Sense of regret:

It has never been a secret to those who know the history of the subcontinent that religious and political leaders have always stood by each other for the independence of Pakistan. It is unfortunate that today after the independence of Pakistan there is a clash between the late Allama Iqbal and the religious leaders.

One Body, Two Hearts:

Historical facts show that Iqbal and Ulema were examples of 'one body, two hearts', especially the scholars of the same school of thought of the Deobandi scholars who always stood by the founders of Pakistan. This was acknowledged by the Quaid-e-Azam as well as the late Iqbal himself. He expressed his action on various occasions. Here are some of his testimonies:

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[28] Speeches and statements of Iqbal, page 12

[29] Letters of Iqbal to Jinnah

Heartfelt devotion of Deobandi scholars:

- "Deoband was a necessity, it meant the continuation of a tradition with which our education is rooted in the past." [30]
- Once someone asked the late Allama whether Deobandi is a sect? He said: *"No. The name of every rationalist is Deobandi."*[31]
- "Ask Maulvi Ashraf Ali Thanwi how he interprets this Masnavi Romi. I am his imitator of this Masnavi Romi." [32]
- "With regards to respecting Ahmad Madani (may Allah have mercy on him), I am not behind than any other Muslim in this regard." [33]
- "I had a correspondence with Maulvi Syed Anwar Shah Sahib (Kashmiri) who is one of the most modern muhadditths of the Islamic world." [34]

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[30] اقبال کے حضور In the presence of Iqbal

[31] The Sect of Ulema of Deoband

[32] Maqalat Iqbal

[33] Anwar Iqbal

[34] Anwar Iqbal

The letter of late Allama Iqbal which he wrote to Allama Anwar Shah Kashmiri Deobandi is also a testament of their mutual love. Respected Allama Iqbal writes:

Respected Honorable Maulana! May Allah’s Peace and Blessings be Upon You

I have just learned from Master Abdullah Sahib that you have come to the meeting of Anjuman Khudamuddin and will stay for a day or two. It would give me the greatest happiness if you dine with your long-time devotee tomorrow evening. This is the plea in the service of Hazrat Maulvi Habib-ur-Rehman Sahib Qibla Sani Hazrat Maulvi Bashir Ahmed Sahib and Mufti Aziz-ur-Rehman Sahib too to join. I hope that you will accept this invitation as this will be an honor. A ride will also be provided from here to pick you you’re your residence. [35]

Iqbal's thoughts need to be made public:

Today, Iqbal's pondering, line of thinking, religious sympathy, philosophy of freedom and to lead the dear country on the path of development in the light of Iqbal's thoughts - the qualities that Iqbal wanted to see his young generation possess.

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[35] Iqbal Nama - Part II

Resolution of Pakistan

23rd March, 1940 Memorial Day:

This was not a matter of time but more than fifty years ago, on March 23rd, 1940, in Iqbal Park, Lahore, the Muslims of the subcontinent presented a resolution for a separate Islamic state. The Lahore Resolution (Pakistan Resolution) is shining in the pages of history. It was passed unanimously the very next day on March 24th, 1940. It's primary purpose was to show the Islamic civilization and ideological values of the Muslim subcontinent. For the first time through the resolution, it was clearly declared that Hindus and Muslims are two separate nations which cannot coexist. Their religion, beliefs and customs are all separate from Muslims. They need to breathe the freedom of tomorrow and live by following the ways taught by Allah and His Messenger (S.A.W.).

Quaid-e-Azam's Presidential Address:

Quaid-e-Azam in his presidential address at the end of the meeting said: "Hindus and Muslims belong to two different philosophies, rituals and traditions. They do not marry and do not eat together, and the fact is that they belong to two different cultures here that are based on fundamentally conflicting ideas and concepts. Their concept of life is different from each other. And, their heroes and characters are different. The heroes of one side are often undesirable personalities of the other.

In their history, the victories of one side over the other will lead to the spread of dissatisfaction between the two nations as a majority and a minority in the same state. Muslims are a separate nation in every respect and they should get their homeland, their territory and their state."

The ongoing struggles led to the destination to arrive very quickly. Freedom addicts smashed the leaves of slavery. Keeping in view the resolution of March 23rd, 1940, the Quaid-e-Azam and with him the head of the independence movement worked hard. On 7th April, 1946, a teleconference of members of the Legislative Assembly belonging to the Muslim League was held in a valley, which was presided by Quaid-e-Azam Muhammad Ali Jinnah. On this occasion, Quaid-e-Azam said:

"The Muslims of the subcontinent believe in a belief that encompasses all spheres of life, especially the social, economic and political spheres, and which is not based solely on rituals, spirituality and customs, and is in stark contrast to the philosophy of Hindu Dharma. The philosophy based on the caste of Hindus has left 60 million people in India untouched. Muslims, Christians and other minorities have become extremely and economically backward. The Hindu caste system is against the golden principles of nationalism, equality, democracy and Islam. Even in the Muslim-majority provinces, they will not be able to protect their interests because the center will be dominated by Hindus. The Muslims demand the creation of an independent and sovereign state of Pakistan comprising the zones of Bengal and Assam in the northeast and Punjab, NWFP, Sindh and Balochistan in the northwest. The rights of minorities in India and Pakistan should be protected in the light of the Lahore Resolution of 1940.

This seven-year journey of independence from 1940 to 1947 is a testament to the sincerity of the liberation workers, but the sad situation is that ever since the Lahore Resolution has paved the way for Pakistan, India did not miss any opportunity that did not harm Pakistan."

India's water and economic aggression:

The Indus Basin Treaty was signed between Pakistan and India on 19th September, 1960, signed by the President of Pakistan Ayub Khan and the Prime Minister of India Jawaharlal Nehru. Under the 11-points agreement, Pakistan will have full control over the Jhelum, Chenab and Indus rivers, while India will have Ravi Sati and Piyas. The agreement stipulates that India cannot build an alley on rivers flowing into Pakistan, nor is it authorized to alter its natural flow, and that is the condition. It is incumbent upon Pakistan not to alter the three eastern rivers which would deprive India of its rights but India is constantly violating the agreements even it can stop the flow of the river Jhelum, the river Chenab. Recently, India has announced plans to adopt various dashers and citizens to stop the flow of water to Pakistan due to which the people of Pakistan are suffering from water scarcity, especially the agricultural landscape is suffering severely.

Thanks to C-Pack, India is scared of economic stability in Pakistan and is on the verge of collapse. Surgical strikes to make Pakistan insecure, Mumbai attacks, violations of border laws especially airspace, injuring and martyring innocent civilians by conducting military operations in occupied Kashmir and on the agents of our secret agencies to achieve the task of destabilizing Pakistan all are ground realities that are clear to the United Nations.

The enlightened role of our security forces:

It is the grace of Allah Almighty just like we have been blessed in the past, if there was not the astute youth of ISI and the head of Pakistan's armed forces, then India would have swallowed Pakistan as a wet tooth. The stoning of others does not cause the same pain as the stoning of one's own. It is a pity that Pakistan has been destabilized by: spreading terrorism and sectarianism, tax evasion and looting, rendering government institutions and judiciary ineffective, trampling on the sanctity of Parliament and relying on it economically. Those who take Pakistan away from its basic foundations are active in their own activities. May Allah protect us from any circumstances leading to our fall as a nation.

The mark of destination:

23rd March is the day of renewed commitment to maintain our separate Islamic identity. This day teaches unity, organization and firm conviction for the attainment of a destination. It also contains the message of the protection of the independent Islamic state and the struggle for it. On this occasion, we must renew our minds on the motives of the Tehreek-e-Pakistan, the sacrifices for independence through its core ideology, and the determination to use all of our capabilities to make Pakistan a truly independent Islamic and philanthropic nation.

Allama Usmani's Struggle for Independence in Pakistan

Allama Shabbir Ahmad Usmani (may Allah have mercy on him) did not intend to talk about all aspects of his life, only to give a glimpse of his jihad nature role in Tehreek-e-Pakistan.

Desire to acquire Pakistan:

Addressing a grand gathering of Darul Uloom Deoband on 26th December, 1945, Allama Shabbir Ahmad Usmani says:

“I have been well for a long time and this was the reason for my long illness and poor health, but today the nation of Islam is suffering from the same struggle; and its consequences are so important that they have helped me in politics even in this state of love. I have been withdrawing from politics since the Khilafah Movement. But after long efforts and reflection, I have come to the conclusion that if my blood is needed for the attainment of Pakistan, then I will consider my blood as a source of pride in this path, and I will not hesitate at all.

The existence and survival of the nation of Islam in this country and the establishment of a dignified life for Muslims is related to Pakistan. I will consider my life successful if I work towards achieving this goal.”[36]

Reason for support of the Muslim League:

On 30th September, 1945, in the sermon of the President of the Meerut Muslim League, he said:

“From my side, I wrote in support of the Muslim League. I considered the nature of the issue to the best of my ability in the light of the Qur'an and Sunnah and Hanafi jurisprudence. Prayed to Allah and repented. Ultimately, one thing led to my satisfaction and gratitude. Hazrat Imam Muhammad ibn Hassan Shaibani (may Allah have mercy on him) has a commentary which is in his book “Al-Seer Al-Kabeer”. [37]

Hope associated with Pakistan:

Allama Shabbir Ahmad Usmani (may Allah have mercy on him) says:

“The Muslim League is a party of the Muslims; it is closer and more useful to us than the non-

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[36] حیات محمد علی جناح Hayat Muhammad Ali Jinnah, quoted in Tameer-e-Pakistan, page. 118

[37] خطبات عثمانی Khutbat Usmani, page. 174

Muslim nations who have thousand faults. If the Muslim League fails, there is a strong fear that one or the other principle will be buried forever and the voice of Muslim national and political stability will never be heard again in the air of India. Pakistan is a terminological name. No one should be unhappy with the name that a righteous caliphate or a pure Qur'anic and Islamic government will be established in this region without any further delay. Consequences are not for the faint of heart. Yes, it can be said that Pakistan is a preliminary step which, according to the Qur'anic principle, can come to an end at some point with the establishment of a just government.” [38]

Allama Shabbir Ahmad Usmani (may Allah have mercy on him) says:

"In view of this purpose, I consider the Muslim League to be the ship of salvation for the Muslims of that time, for my Pakistan and for political independence." [39]

Allama Shabbir Ahmad Usmani, may God have mercy on him, says:

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[38] عصر جدید، کلکتہ، منشور، دہلی Asr-e-Jadid Calcutta, Manifesto Delhi, 12th November 1945

[39] Letter to Maulana Bahaul Haq Qasmi, Khutbat Usmani, p. 142

"I think the government will prepare the land of Pakistan for the sake of God." [40]

Trust in Quaid-e-Azam:

Allama Shabbir Sani (may Allah have mercy on him) says:

"I am sure that Mr. Jinnah is most familiar with the grandmother of today's politics among Muslims, then he can be bought at any price and cannot bow to any pressure." [41]

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[40] Letter to Bashir-ud-Din Ahmad, Khutbat Usmani, page. 141

[41] Khutbat Usmani, Compiled by Prof. Anwar ul Hasan Sher Koti, page. 77

Leading Role of Deoband Scholars

On 9th June, 1947, an important gathering of Muslim members of the United India Assembly was held in Delhi and Allama Shabbir Ahmad Usmani and Mufti Muhammad Shafi were specially invited to attend. On 11th June, 1947, Allama Shabbir Ahmad Usmani, Maulana Zafar Ahmad Usmani and Mufti Muhammad Shafi visited the Quaid-e-Azam's house to sing and drink about the victory of Pakistan's war. As soon as these gentlemen entered Quaid-e-Azam's room, they stood up and greeted him, and after a handshake, they sat down beside him. Allama Shabbir Ahmad Usmani congratulated Quaid-e-Azam on the acquisition of Pakistan. [42]

NWFP / Sylhat Referendum:

On June 3, 1947, the Partition of India plan called for a referendum in NWFP and Sylhat and to find out the will of the people. Therefore, Maulana Zafar Ahmad Usmani writes:

"Quaid-e-Azam himself said that Maulana, I have a referendum on Sylhat and Frontier. If Pakistan fails in this referendum, it will be a great loss. You said that you want. Should Pakistan succeed in this referendum?”

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[42] Tameer-e-Pakistan, page. 127

Quaid-e-Azam became obsessed with this and said:

“The border is the backbone of Pakistan and the area of Sylhat is also the same for East Pakistan. I sincerely want Pakistan to be successful in this referendum.”

We said that we assure you that Insha’a Allah Pakistan will succeed in this provided you declare that Islamic system will continue in Pakistan and its constitution will be Islamic because frontier and Muslim of Bengal not political interests. He knows only Islam and can vote in its name.

The Quaid-e-Azam said:

“Maulana, I have already announced this and when there will be a majority of Muslims in Pakistan, what other constitution can there be except the Islamic constitution? As I have said many times before, I still say today that Pakistan's way of life will be Islamic and its constitution will be in accordance with the Qur'an and Sunnah.”

On this, Zafar Ahmad Usmani replied:

“I will take care of the front of Sylhat Insha’Allah and Hazrat Maulana Shabbir Ahmed Sahib (Usmani) promised the front of the frontier.”

On this, Quaid-e-Azam's face happily raised his cheek and stood up and shook hands with us and said:

"May Allah make you successful and through you make Pakistan successful." [43]

Highlights of Allama Usmani's Speech:

Excerpts from Allama Usmani's enthusiastic speech at Cunningham Park Peshawar (Jinnah Park on 29th June, 1947) on the occasion of the border referendum:

1: When Mr. Muhammad Ali Jinnah and Liaquat Ali Khan appealed that the vote should be given to Pakistan in the election because there will be a government of Islamic law, then I also joined his party. This is a time of severe test. You have already made many sacrifices to revive Islam. In this disbelief, enemies have aimed to destroy you, we struggled a lot but this is the characteristic of Islam. This cannot be denied in the world.

2: The aim of the Muslim League was to unite the Muslims of India and it was achieved. I say stay one, but be good, without goodness your fatigue cannot last. It is better to leave the path of error and close the doors of un-Islamic. The Qur'an says that if you return to God, God will help you.

3: There will be slavery of Allah in Pakistan. There will be dancing and singing, there will be no alcohol or kebabs because we can only survive in the world through our goodness and get rid of our evil this is a witness to the fact that wherever a

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[43] Reference to the Tameer-e-Pakistan - page. 129

Muslim is destroyed, it is by his own hands. And no one else can erase him.

4: Pakistan is said to be lame, one of its legs was broken from Punjab and the other from Bengal, but you see that hundreds of lame men are admitted to hospitals and cured. In the same way, Pakistan's whiteness can be removed. But the border is the head of Pakistan. Angora is better than Pakistan of the head. [44]

Praise be to Allah, the efforts of Allama Usmani (may Allah have mercy on him) were successful and Pakistan won this referendum. After Allama Shabbir Ahmad Usmani (may Allah have mercy on him) congratulated Quaid-e-Azam. Quaid-e-Azam in return said*: "Maulana, you deserve the congratulations from which the NWFP has joined Pakistan."*

Last Friday - 27th Ramadan, 14th August 1947:

When the 27th of Ramadan 14th August 1947 began to be celebrated on Friday in Pakistan, the country's most powerful figure Quaid-e-Azam Muhammad Ali Jinnah, Governor General of Pakistan and Ulema rabbani Allama Shabbir Ahmed Usmani and Maulana Zafar Ahmed Usmani were honored for hoisting the Pakistani flag in recognition of their astounding services. In

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[44] Khutbat e Usmani – pg. 231-235

Karachi, Allama Shabbir Ahmad Usmani (may Allah have mercy on him) recited the Qur'an and Maulana Zafar Ahmad Usmani recited the Qur'an in Dhaka after the majestic and short speech and waved the flag of Pakistan in the open air with his blessed hands and inaugurated the world's largest Islamic state in the community of Islamic countries. The Pakistani army gave the first stitch to Pakistan and the world saw with its own eyes that the voice of the establishment of the Islamic Empire which was first raised in 1928 and once from Ashrafia was ordained and inaugurated in August 1947. [45]

The objectives of the enemy should be taken seriously and if we look closely at the thoughts of the founders of Pakistan, it is clear that they all came together as they wanted a free, independent Islamic ideological and ideal state. For which all of them together told his eternal story of determination and success that every person born in Pakistan will be grateful to him. At first glance, an independent Islamic democratic ideological fly-by-night on the world map emerged in the form of Pakistan for which the Muslims of the subcontinent under the leadership of Quaid-e-Azam Muhammad Ali Jinnah waged a long war of real, political and democratic rights. Unleashed, a wave of pure spirits and where the sun of freedom has risen over the centuries of the subcontinent, tearing the chest of a long dark night.

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[45] Tameer-e-Pakistan, Munshi Abdur Rehman - page. 136

Islamic Constitution-Making

Letter from the Council of Ulema:

On 3rd June, 1947, when Viceroy Lord Mountbatten was planning to hand over power to the Indians, some far-sighted Muslims established peace with the scholars so that when the country is freed, the work on the Islamic constitution can be done within the country. Shafiq Ahmed Siddiqui, General Secretary of Ulema, wrote a letter to Allama Shabbir Ahmed Usmani in which he expressed his claim and also offered the presidential chair of the Majlis-e-Ulema to him.

Answer of Allama Usmani:

Salam Masnoon!

Inquiry letter has been received. Given the above situation, your passion is appreciated that you and your Majlis-e-Ulema are committed to establishing an Islamic constitution in the country Pakistan and you need my cooperation and my leadership in this regard. You must realize, as far as possible, I am ready for any kind of cooperation with you in this blessed idea. I am a staunch supporter of this ideology (Islamic constitution) and I consider it my duty to try as much as I can. Since I have also been elected to the constituent assembly, it is forbidden for me to reach there and raise my voice with all my might, whether any party supports me or not. And, the end result shall turn nothing, because it is not only the voice of my conscience, but I believe that I will also express the true feelings of millions of Muslims and their faith requirements. Therefore, I have accepted the participation of some scholars in Lahore who have formed a party called the "Constituent Assembly of the Majlis-e-Ulema".

Outline of the Islamic Constitution:

The influx of migrants from India had begun, their resettlement could not be postponed even in the case of a major police station. Therefore, the Majlis-ul-Ulema could not do any other work for two years. Maulana Mohammad Matin maps it out as follows:

“Jamiat is still in organizational form for two years due to the resettlement issue. The scholars did not get the chance to work. However, Shaykh-ul-Islam (Allama Shabbir Ahmad Usmani) used to work in Karachi personally in the company of his comrades. At that time, the most important issue was the Islamic constitution in Pakistan. To do this he formed a group of some of his esteemed Muslims and invited some scholars from India. Among them were Hazrat Syed Sulaiman Nadvi, Maulana Manazir Ahsan Gilani, Hazrat Mufti

Muhammad Shafi Sahib and Dr. Hameedullah sahib (an infamous jurist). Hazrat Syed Sahib could not come at that time due to some excuse. The other three gathered in Karachi.

From May 1948 to July 1948, these gentlemen compiled a novel on an Islamic constitution and gave it to the Prime Minister and other officials, then demanded an Islamic constitution throughout the country, and then before the Constituent Assembly. Let's make various trips to meet the demands of the people, including the visit to the districts of East Pakistan, Dhaka, Chatgam, Sehlat, Komela and Memon Singh, etc. is particularly noteworthy. [46]

Constitution of Pakistan First Meeting:

On August 10th 1947, the first meeting of the Constitution of undivided India was held in Karachi on the knowledge of Lord Mountbatten. The members of the constitution included Quaid-e-Azam Muhammad Ali Jinnah, Mr. H. S. Suhrwardy, Lala Bheem Seen Sacher, Mr. A.K. Fazal Haq, Khawaja Nazimuddin, Sardar Abdul Rabb Nishtar and Nawab Mamot also attended. Allama Shabbir Ahmad Usmani specially attended this meeting, and he inaugurated this first meeting with the following verses:

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[46] Akhbar Inqilab, 24th March 1951, Reference to Khutbat Usmani – Pg. 306

قُلِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِی الْمُلْكَ مَنْ تَشَآءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ٘ وَ
تُعِزُّ مَنْ تَشَآءُ وَ تُذِلُّ مَنْ تَشَآءُؕ بِیَدِكَ الْخَیْرُؕ اِنَّكَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ[47]

Quaid-e-Azam, President of the Constitution:

On 11th August, Quaid-e-Azam was elected President of the Constitution. On 12th August, the Assembly appointed a committee for the fundamental rights of citizens and minorities. On 14th August, on the occasion of Independence Day, Lord Mountbatten came to Karachi. Since then, the people's demand for an Islamic constitution has been defeated many times in various meetings and gatherings, and time and again it has been pointed out that the constitution of Pakistan should be molded into the framework of Islam. The Prime Minister, Liaquat Ali Khan presented the objectives of the resolution and explained each clause.

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[47] Aal e Imran – verse 26

The Literature of the Resolution of Objectives

In the name of Allah, the Most Merciful, the Most Compassionate

Since Allah Almighty has the complete authority on this earth and His trust of a contract therefore, the representative of the people of Pakistan and also the constitution maker decides that a constitution should be formulated for a free and independent state of Pakistan.

- The state should exercise all the rights and powers of government through the elected representatives of the people accordingly.
- In which the principles of democracy and training, equality and tolerance and all justice, as Islam has taught them, should be fully preserved.
- To enable Muslims, individually and collectively, to organize their lives in accordance with Islamic teachings and requirements set out in the Qur'an and the Sunnah of the Prophet.
- In order to ensure that minorities can freely criticize and practice their religions, and that they can develop their own cultures.

- As a result of which those areas have entered or have joined North Pakistan and other areas which will enter or join Pakistan in the future form a federation, whose members are autonomous under the four boundaries and certain power.
- The guaranteed fundamental rights in Russia; these rights include equality under the law and public morals, status and opportunities, equality before the law, equality, economic and political justice, expression, belief, religion, worship and Include freedom of communication and interaction.
- In order to ensure the protection of the legitimate rights of minorities and the backward and lower classes.
- In which the independence of the judiciary is completely protected.
- In order to protect the territories of the federation, its independence and all its rights, including its sovereignty and sovereignty over the atmosphere.
- So that the people of Pakistan prosper and be happy. To live the present life, and to attain their rightful and prominent place in the ranks of the nations of the world, and to establish the peace of the world and to increase the value of mankind.

Address of Allama Usmani in the Constituent Assembly:

Just two days later, in March 1949, Allama Shabirani congratulated Mr. Liaquat Ali Khan on presenting a resolution in the Constituent Assembly and gave a detailed address which is a gift to the readers. After the sermon, he said:

“Mr. President! In terms of the objectives of the resolution, I have not only endorsed the sacred and cautious proposal put forward by Mr. Liaquat Ali Khan in this House, but also today in this twentieth century (when atheistic ideologies are in full swing). I congratulate him on his determination and courage in presenting the same thing.”

If considered, this greeting is not really from me, but from this crushed and open soul of humanity, which is the rival greed and rivalry of certain materialist powers, why on the battlefield? Has been lying for a long time.

The sounds of his groaning are so painful that sometimes even his heartless killers become frightened and regret his aggressive actions and start looking for a cure for a while. But then they fail in their search for treatment and medicine because what is the real cause of the will is considered to be nothing but medicine and elixir. Remember, the more the world struggles to get out of the web of self-made principles, the tighter the grip of the web will become.

The world has lost the right path. The path it has taken now, the harder it will run on it, the farther it will go from the destination of true victory and well-being. In order to make our way of life right and successful, it is necessary for us to change the line on which we are going, and just as the car has to do. The car also has to be pushed back when changing directions, so if we have to keep ourselves on the same line, there should be no problem. We cannot remain silent if one of us is running wildly on the road and we see that a few steps ahead we will have to go into the cave of destruction of the veil. We will try to remove it from here and put it on a clean and straight highway.

This is the state of the world today. If this new and restless world of ours gets rid of its catastrophic suffering, it will be time to re-evaluate the situation from the very root of the situation. It is useless to have water sprayed on the branches and leaves of a tree if its root which is buried under the soil is not strong.

Many of today's scattered problems, no matter how much you are interested in them, can never be solved properly unless their principles, rather than their original principles, are correct. Don't be alarmed by the taunts of "conservatism" and "regressionism", but with an open heart and mind, try to grab the end of the tangled thread like a curious truth. These are the things that have been recognized as public doctrines, doctrinal themes, and subconscious truths by the powerful propaganda of powerful and powerful nations, or subconsciously by the force of their current values and enchanting material developments but we need to rethink.

With the firm intention that what we have come to believe in as a result of centuries of effort, we will consider it a great crime for one to stand on it after the clearest. If the world is to reach a conclusion for the true well-being of humanity, it must consider the ancient and infallible ideas that many nations have left behind in the fierce race for material and economic competition. Think of it as how many centuries Ptolemy's anticipation of peace on earth remained a thing of the past and no one paid attention to the voice of Pythagoras.

Then there came a time when thousands of manas were buried under the soil. Even a fan of the truth does not care that at any time or for a long-time people will turn a blind eye to it, or blow their noses. Even when left alone, the truth remains. He is sure that a day will come when his deniers will be forced to take refuge in him.

Mr. Liaquat Ali Khan said:

“The rays of light are appearing on the horizon and are becoming the forerunner of the rising day. “

We don't need to prove ourselves as healers, who can't stand to see their light. Pakistan wants to be a beacon of light for a world trapped in the whirlpool of materialism and in the darkness of training and learning. It is not a chain for the world, but a peaceful message of life and salvation for humanity, and a source of comfort and prosperity for those who seek it. It is our unshakable belief that before proposing your system for the world in general and for Pakistan in particular, it is important to know with absolute certainty that the whole universe, including all of us and our kingdom, who and whether or not there is the real owner and the real ruler? Now, if we believe in the Creator, the Almighty, the Supreme Being, as I believe that all the members of this House will have this belief, then it will be necessary for us to acknowledge whether the Master is the Lord. We have the right to dispose of it, especially in the land of the absolute owner, to the extent that he allows us to do so. No aggression outside the country can be justified for us. Then obviously the knowledge of the permission and will of an owner can be obtained only by making it. So, Allah has taken the Prophet (peace and blessings of Allah be upon him) and set him free. That human beings should be made aware of the limits of His will and permission.

In view of this idea, the wording has been kept within the limits set by him in the resolution and this is the basic point from which religion and pure material governments are separated from each other. In view of the fact that "religion is related to man and his master, he has nothing to do with the mutual affairs of the slaves, nor does he have any involvement in politics. Islam has not recognized either. It is possible that other religions that exist today All are present in the world, in their view this view is correct and they themselves are based on a comprehensive and comprehensive system of life, but as far as Islam is concerned, there is no room for such an idea, but all its teachings. They are the enemies of this false notion.

In a letter written by the late Quaid-e-Azam to Gandhiji on September 17, 1944, he writes:

"The Qur'an is the complete code of Muslims. Nor does it contain the rules of political duality and criminal, military and penal, economic and social, for the purpose of all spheres. From religious rites to daily life, from the salvation of the soul to the health of the body, from the rights of the congregation to the rights and duties of the individual, from the punishment in the worldly life to the punishment in the hereafter. Every action, word and deed has a set of complete rules. Therefore, when I say that Muslims are a nation, I say according to every standard and quantity of life after death."

In 1945, the late Quaid-e-Azam, while delivering the message of Eid, said:

Every Muslim knows that the teachings of the Qur'an are not limited to worship and morality, but the Holy Qur'an is the religion and faith of Muslims and the law of life .It is a combination of social, commercial, cultural, military, judicial and written orders. We know from our Prophet (peace be upon him) that every Muslim must have a new word of Allah and he should study it carefully, so that it may be the cause of his individual and ummah's guidance. Quaid-e-Azam has repeatedly expressed these views and intentions. Can anyone dare to say after such clear and repeated statements that politics and government have nothing to do with religion, or that if the Quaid-e-Azam were alive today, this resolution could not have served its purpose. In the Qur'an al-Hakim, it is clearly stated:

فَلَا وَرَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوْا فِيْٓ
اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوْا تَسْلِيْمًا[48]

(4:65) But no, by your Lord, they cannot become true believers until they seek your arbitration in all matters on which they disagree among themselves, and then find not the least vexation in their hearts over what you have decided, and accept it in willing submission.

And the Holy Qur'an further says:

وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ [٤٩]

Those who do not judge by what Allah has revealed are indeed the unbelievers.

الظّٰلِمُوْنَ [٥٠]

… They are the oppressors.

الْفٰسِقُوْنَ [٥١]

… They are transgressors.

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[48] Surah Al-Nisa, Verse no. 65

[49] Surat al-Ma'ida, verse 44

[50] Surat al-Ma'ida, verse 45

[51] Surat al-Ma'ida, verse 47

At this point, it should be remembered that in Islam, religious government does not mean "papacy" or "ecclesiastical government." What about the idol which the Qur'an says...

اِتَّخَذُوْٓا اَحْبَارَهُمْ وَرُهْبَانَهُمْ اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ[52]

They take their rabbis and their monks for their lords apart from Allah,

... about breaking it, how can we justify it’s worship?

An Islamic government is a government that is run on the high and pure principles of Islam. In that sense, it is a special kind of principled government. Obviously, whether to run a principled government or not can only be the practice of those who adhere to these principles. Those who do not adhere to these principles, such a government can certainly get their services in the management of the state, but cannot leave the general policy or key management of the state in their hands.

The Islamic government is in fact a proxy government. The real ruler is God. Man is his caliph on earth, who fulfills the obligations of representation within the limits set by God, just like the sacrifice of another on the principle of government. The government is righteous, the government is righteous. The word growth signifies the highest standard of goodness of the government.

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[52] Surat at-Tawbah, verse 31

This means the government, government workers, and the people of the nation should be good. The Qur'an has stated that the purpose of the Islamic government is to give good to the people in their sphere of influence and to prevent them from doing evil. Islam is against what capital is nowadays. The Islamic government wants to keep its name, which differs from the Marwari's in a communist way, by ordering a fair distribution of the accumulated capital. It can be practiced primarily on moral, legal with general goodwill, justice, and moderation ground.

The Islamic government does not deny private property. It allows you to have a reasonable amount of capital. It establishes Milli Bait-ul-Mal for surplus capital. In which all have common rights and the distribution of capital restores balance and moderation between capital and poverty. "Shura" is the essence of Islamic government:

وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ [٥٣]

… Who conduct their affairs by consultation

The Islamic government is the first institution in the world to abolish the monarchy and issue a referendum, and give the government to the head

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[53] Surat al-Shura: 38

of state (elected by the people instead of the king). It is against the will of Islam to become a king by mere means of inheritance or tyranny. He is in control of the state by the will of the people and by their own hands.

Yes! Don't practice things like keeping the power to yourself and spread chaos, confusion and prostitution. This is the privilege of priority that the Islamic government has over all the democracies in the world.

The highest ideology of the Islamic Empire is that it should transcend geographical, ethnic, national, literal, and class constraints and be based on humanity and the very principles for which it is established. The Islamic government is the first government to lay the foundation of its righteous caliphate on humanity in order to fulfill this ultimate goal. This government cares as much as possible about public opinion, equality of rights, freedom of conscience, and simplicity in its work. It is the duty of the Islamic government to fully protect the lives, property, honor, religious freedom and general civil rights of all non-Muslims living in its territory. If any power encroaches on their lives, property, etc., the government should fight it, and not impose any burden on them (non-Muslim citizens, which is unworkable for them.

The rights of non-Muslims should be strictly enforced, but these rights of non-Muslims are not just at the mercy of the majority, but a debt imposed by God Almighty, from which it is permissible to deviate at any time. No. Then, as far as the alleged shortcomings of the religious government are concerned, suffice it to say that in the light of knowledge and research, the methods of the present advanced governments are different from those of the four caliphs. It should be weighed in terms of public interest.

Today, oppression, breach of covenant, financial embezzlement, bloodshed, destruction and animosity, mutual enmity between human parties, inequality of individuals and violation of the rights of the people are examples that are clearly visible without looking far. In the advanced age of the Righteous, there will not be the slightest trace of it. The point is that the defects described are not the defects of the Islamic government, but are derived from the human error that has not tarnished the image of the crude material form of government. Gandhi ji made the same point when, in 1937, he instructed the city ministers: You should establishe a government like Abu Bakr (may Allah be pleased with him) and Umar (may Allah be pleased with him), the late Quaid-e-Azam, in 1943, while presiding over the All India Muslim Students Federation at Jalandhar, he said: "I think Muslims’ style of government was decided by the Qur'an al-Hakim, thirteen hundred and fifty years ago from today.”

In a letter written by Quaid-e-Azam to Pir Sahib Manki Sharif in November 1945, it was clearly stated that:

“Not that the Legislative Assembly, which has a large Muslim majority, will be able to make laws for Muslims that are against Islamic law, nor will Pakistanis be able to follow un-Islamic law.”

Such announcements were made by the Quaid-e-Azam and other leaders of the Muslim League before the establishment of Pakistan, the length of which we cannot accept. In any case, after reading these statements, can there be any ambiguity in the understanding of our purpose and ambition for Muslims or non-Muslims, and all that is being said today as an objection to the Islamic constitution and system, all of them.

The time to think about it was when these announcements were being made quite clearly. When, knowing all this and doing something else, the other nation signed the decision of partition of India and the minority of Pakistan, recognizing these objectives, joined hands with us. Now that Pakistan has been established, they have no reason to deviate from this view.

We also know that the formation of the Indian Union has come about through the gluttony of Hindus and Nationalist Muslims. But the acquisition of Pakistan is the result of the sacrifices after sacrifices of the entire Muslim nation, and the demand for the protection of their national characteristics has been the driving force behind it. Now, even if one straight and clear thing is forgotten, we have no cure for it. On this occasion, let us not forget that due to economic disruption and economic imbalance in the world today, the flood of communism is increasing from all sides. If anything in the world can challenge these evil ideologies on principled competition, it is only the economic system of Islam.

If we want to save Pakistan or the world of Islam from this terrible threat, the only way is to proclaim the Islamic system in Pakistan, and invite all Islamic countries to it in the name of Islam. If all Islamic countries become constitutionally united in this way, then naturally the Islamic unity, which we have all longed for, and which has a strong iron wall to prevent both communism and capitalism, will naturally be established. Many people are wondering how we can change the way our business is doing now by declaring Islam and the Islamic Constitution. It will be a great revolution in our collective conditions that will transform our national life, and for which we will have to produce a large number of suitable men to run the modern constitution, and for that. It will take a long time.

I say what is the limit of this idea of these gentlemen, but even those who demand Islamic system feel it well. The purpose of the proclamation of the Islamic constitution and system is to make the real goal of the state and its ultimate destination clear and concise, so that whatever step we take in the light of it will bring us closer to the final destination. This work will be done gradually and can only be done gradually -The work that can be done at the moment will have to be done immediately, and the work for which the conditions are not conducive will not be implemented immediately, but every possibility of adapting to the situation in a prudent manner will be implemented.

In any case, man is obliged to do what he can afford. This is what I have said openly in my various statements and sermons before the partition. So, in the Lahore Sermon, I said: As the darkness of the night gradually diminishes and the light of the day seldom spreads, or as an old patient gradually steps towards health, healed again and again. No, Pakistan will take a step towards the meridian of our national health and our full freedom.

Respected President,

Finally, in the service of the esteemed members of this House, I would like to state that there is no reason to be alarmed or horrified by this loose resolution. The differences between the Islamic sects have diminished with the blessings of the Tehreek-e-Pakistan, and although some remain, they will, God willing, be resolved through fraternal reconciliation because all Islamic sects and countries today are acutely aware of the need for an Islamic system. And, I think that even our non-Muslim friends, once they have a little experience, will forget all the bitterness of the past and the future and will be very satisfactory, but will also be proud that we all Pakistanis together performed such a great service to public humanity in times of general excitement and turmoil.

The important task before us now is that the constitution-making campaign should be entrusted to incompetent, strong and careful hands, who can protect the special points of this resolution, understand its meaning well, and when the constitution is prepared, they cannot be deviated from the right course of line .This is a very difficult step, which will be easier than the shame. However, we look forward to seeing you at every step of the way.

Approval of the resolution:

The objectives of the resolution were well debated in the Constituent Assembly, much was said in support and refutation. The speech of the Second World captivated the minds of the members present there in an unprecedented manner. Even those who see religion and politics as separate have acknowledged that the resolution is the first need of the Islamic Republic of Pakistan. Thus, after a long debate on March 12, 1949, in which the Hindu members of the opposition gradually intervened. The Constituent Assembly of Pakistan approved the proposed resolution objectives proposed by the Prime Minister of Pakistan. Prime Minister Liaquat Ali Khan, responding to opposition debates, said:

"The world is suffering from materialism and we want to create a society in Pakistan that is a beacon for humanity and we will do our best to put into practice the implications of this resolution, God willing." [54]

Note: Resolutions and objectives were declared by the late President General Zia Ul Haq of Pakistan an official part of the Constitution of Pakistan.

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[54] Zamindar Newspaper, 13th March 1949

Basic Principles for Pakistan:

Allama Shabbir Ahmad Sani (may Allah have mercy on him) laid down some basic principles for the purpose of Pakistan. Thus, he says: Let the whole nation of Islam be united and provide the power to the last extent of its power that will weaken the spirits of Iblis's gestures.

Let the great Islamic nation of Pakistan first understand its purpose and basic principle which should be as follows in our view:

1. Recognizing Allah Almighty as the real owner of the whole country and his deputy trustee. To run the business of the government responsibly within the prescribed limits.
2. Establishing peace and justice for all the people of Pakistan, irrespective of religion, nationality and race, and inviting other nations for the same purpose.
3. Respecting all agreements made with another nation or country.
4. Non-Muslim citizens of Pakistan make every effort to make the Muslim nation abide by the divine laws of Malik-ul-Mulk by arranging for the protection and strengthening of the religion of Islam along with the protection of life and property and freedom of religion and civil rights. Revealed for the well-wishers.
5. Establishing a proper and moderate balance in the economic conditions of all the residents of Pakistan while fully encouraging their individual abilities and

never let any individual be deprived of the necessities of life.

6. With the characteristic of riba (interest), muskrat (narcotics), qamaar (gambling), every possible effort to prevent social immorality.
7. To make it clean and tidy along with the lofty ideals of the national society.
8. Getting justice as cheap and fast as possible for the people by getting out of the Western-style or in-court maze.
9. For these pure and lofty purposes, by giving each and every Muslim as much as necessary and military training, to make him an expert in Islam and a soldier of Pakistan. [55]

Demand of the majority of Muslims:

On one occasion, Allama Shabbir Ahmad Usmani (may Allah have mercy on him) said:

"The Muslims of Yadar have now awakened, they have known their destination and they have understood their purpose very well. He will never hesitate to sacrifice his life and property in this way. Many ulema of the ummah and most of the shaykhs of the sect have taken up the cause of supporting Pakistan from a religious point of view and are urging their followers to do their utmost to make Pakistan and the Muslim League successful. Do not bring the obstacle to mind because at present it is a matter of life and death for the Muslims of India." [56]

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[55] Sermon on the Occasion of Dhaka, February 9th and 10th, 1949

Meaning of a national suicide:

On another occasion Allama Shabbir Ahmad Usmani (may Allah have mercy on him) says:

Our future is related to Pakistan and we consider it a question of life and death, we believe that destiny has chosen us to protect Pakistan. This will be inherited by future generations. Today, we may be ridiculed, but our eyes are watching this charming nail of Farda, in the morning, from whose wings the seal of our achievements, Munir, will rise. Until the dawn of this morning, we will keep the night light from the newcomers with the light of our sacrifices and will bear every hardship with a smile on our faces like the children of Islam. Like other nations of the world, frontline service to the people is a definite goal and it has been achieved only if we keep the Pakistani spirit alive and well. [57]

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[56] Hamara Pakistan, sermon presided over by Islamia College Lahore, 26th January 1946

[57] Hamara Pakistan, sermon presided over by Islamia College Lahore, 26th January 1946

Some Important Quotes from Allama Usmani's Eid Sermon:

In 1949, Allama Shabbir Ahmad Usmani (may Allah have mercy on him) delivered the Eid-ul-Fitr Sermon in which he stated:

1- “It is the charisma of blessings of Allah that we have become free from the domination of selfishness and have become the custodians of the world's largest Islamic state. This attainment of freedom has removed all the obstacles that stood in our way, at least in the collective spheres of life, by which we have become a society not only in front of the Islamic world but also in front of the entire Islamic world presenting a model of a society and such an ideal state, I rallied and deceived while celebrating Eid on truth and purity and betrayed that there will be a pure covenant and trust, but what is the place of faith and conviction instead of sincerity, suspicion and trust? Where the era of moral chaos and lust is far away, where is economic balance instead of economic divisions. Where they are free from the tyranny of the upper classes, where they are free from the bondage of the creatures around them. Where the forces of goodness can emerge, flourish and flourish. Where the fountains of evil are dried up. Where every faithful citizen, irrespective of religion and nationality, regardless of race or creed, feels that there is no better region on the page for peace, justice, freedom of conscience, respect for humanity, protection of life and property, and survival of the fittest."

2- "In the form of Pakistan, we got the land and land for the construction and construction of this heavenly land and for the performance of the duties which are imposed on us as benefactors so that we may enjoin good and forbid evil."

3- "The Holy Prophet Muhammad (peace and blessings of Allah be upon him) resting in his Dome of the Rock and looking at the world of Islam .... a lowly slave and lover of the Messenger of Allah (peace and blessings of Allah be upon him) Allama Iqbal did not present the concept of Islamic State of Pakistan to the nation. The map of the Islamic Empire of Pakistan was revealed to the heart of the Islamic nation through the prayers of the Holy Prophet."

4- "Seeing the nefarious intentions of the British and the Hindus, no one could believe that the Muslims would get independence and freedom, but from time to time Yazdi had decided to establish the glorious eastern and western governments of Pakistan. Mr. Clement Attlee, the Prime Minister of the United Kingdom, did not know that August 14 was the Friday of Ramadan and Laylat al-Qadr, but according to the decision made at Bargah-e-Yazidi, it was the holy day of 'Goodbye Friday'. Two days before Eid, God's blessings of freedom and stability were bestowed.”

5- “Praise be to God that by the grace of God Almighty, the Islamic State of Pakistan has been established. The real purpose of the establishment of Pakistan was to find a land where the Muslim nation has the power to issue perfect Islamic constitutions and laws and to make the religion of Allah's Messenger prevail and exalt.”

6- "Blessed is the execution of the divine law that the punishment of this crime prevents the crime."

7- “We, knowing and understanding everything, sincerely supported the separate Islamic nationality and the attainment of Pakistan from the religious point of view as a right and a match.”

8- “Before the Qur'anic system and the constitution were set up, it was necessary and that the Shariah department should be established. By the way, when the complete Islamic system is issued, all the ministries will work according to the rules of religion. But in order to create an Islamic environment and atmosphere, it is necessary to set up a Department of Religious Affairs in every province of Pakistan except the central government. Islamic endowments, zakat organization, Islamic teachings, preaching and propagating the religion, education and training of preachers of Islam, establishment of new Muslim population, establishment of needy houses for the blind and disabled, organization of mosques, training of imams of mosques, arrangement of Friday sermons and Unity, teaching the Qur'an and preaching Islam on the radio, enjoining the good and forbidding the evil, launching Islamic civilization and society, supervising religious schools, compulsory and compulsory teaching of the Qur'an and the Arabic language for Muslims, marriage, divorce, enforcement of Sharia Laws of inheritance, establishment of Islamic propagation missions in European countries, maximum facilitation of pilgrims' travels, official speech by Islamic scholars on Islamic culture, religious preaching and preparation of the best Islamic literature in all embassies of foreign countries, as well as sending Islamic delegations and members to Muslims to strengthen the ties of Islamic brotherhood and unity in Islamic countries. The general preaching and inculcation of Islam in prayer, fasting, Hajj, Zakat and Jihad, the continuous preaching of the religion in the nation to create an Islamic environment where the rich and wealthy sections of the nation feel proud to follow the religion of Islam. What the Muslims of Pakistan have achieved and what is about to happen is all a spiritual blessing of the Prophet (peace and blessings of Allah be upon him)."

9- 'Today, on the blessed day of Eid-ul-Fitr, your hearts are full of light of faith and full of Islamic joy, but on this holy day, we cannot forget the Kashmir issue. Our attempt is to get this delicate issue solved but if the knot does not open easily, then it should be pulled and broken. If the lock does not open with a fork, then it has to be broken with a hammer. The issue of Kashmir is an issue of the Islamic world. If the need arises and obstacles are created in the referendum, then the last resort is jihad. We have to get Kashmir for Islam and Pakistan at all costs. Let the Pakistani nation keep in mind that Pakistan is not complete without Kashmir."

10- "Today, on the day of Eid, we consider the aid and rehabilitation of the refugees as the greatest and most important need. Apart from the government of Pakistan, it is the duty of every able-bodied Muslim to include the refugees in his wealth. Where it is the duty of our government to provide housing, food, bread and drink for every poor and refugee, it is the Islamic duty of the affluent class of our nation to resettle the refugees, to establish their colonies, to build houses. And other necessities to participate in life as much as possible, the system of charity, charity and charity was established to balance the quality of life in all sections of the nation.

Balance the standard of living in all sections of the society. The wrong distribution of wealth promotes communism and other things in Thar. On this occasion, do not forget at all that due to the economic disruption and economic imbalance in the world today, the flood of mixed communism is increasing everywhere. Is the economic system. If Pakistan wants to save the Islamic world from this terrible threat, then its only surah is to implement the Islamic system in Pakistan."[58]

Complaint to historians:

If the memory of Pakistani historians had not been weakened, they would never have forgotten the national and constitutional services of Allama Shabbir Ahmad Usmani. It is a pity that this great personality whose hard work and sincerity conveyed the color of religion and sanctity to the nation in the sketch of Pakistan, along with the founders of Pakistan played a pivotal role in the development of the country. Had Allama Shabbir Ahmad Usmani not supported the Muslim League and become the right-hand man of the Quaid-e-Azam, the Muslims of the subcontinent would have considered it just a movement but the ideological movement would not have been extinguished.

Board of Islamic teachings:

After the resolution was passed, the constitution of Pakistan became mandatory in principle according to the Qur'an and Sunnah. A board was formed on the suggestion of Allama Shabbir Ahmad Usmani and the name of Allama Syed

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[58] Khutbat Usmani, Eid al-Fitr sermons 1949 pgs. 292 to 279

Sulaiman Nadvi, the authorized caliph of Hazrat Maulana Ashraf Ali Thanwi, was proposed for its chairmanship. Syed Sahib was then the Chief Justice of Bhopal. Minister for Umm Nawabzada Liaquat Ali Khan sent letters to call Syed Sahib. He left to bring Syed Sahib. He apprised Syed Sahib of the situation in the country and assured him of the goodwill of the government. Nayyar agreed to chair the Islamic Board of Education and co-operate in the Islamic Constitution, so in June 1950, Syed Sahib visited Pakistan. The board consisted of Syed Sulaiman Nadvi, Mufti Muhammad Shanid and Bandki, Dr Muhammad Hameedullah and others.

From August 9, 1949 to April 1954, the board worked hard for almost four and a half years to make recommendations for the Constitution of Pakistan. This can be seen in the constitutions of 1956 and 1973.

Iskander Mirza and Qari Muhammad Tayyab Qasmi:

The scholars worked very hard to get the Islamic Constitution Bill passed somehow this pending task has kept delaying. Major General Iskandar was not ready for this in the beginning. His understanding was that religion and politics are separate.

In 1955, the superintendent of Darul Uloom Deoband, Qari Muhammad Tayyab Qamki (may Allah have mercy on him) visited Karachi, Pakistan and met Iskander Mirza at a dinner party. He expressed his doubts about the Islamic constitution. Hazrat Qari Sahib gave an eloquent and wise answer to every question that Iskandar Mirza said without any pretense: “If there are really the basic principles of Islam, then we are ready to accept and implement them on the green.

Approval of the Constitution Bill:

The Constitution Bill was passed at 11:59 pm on February 29, 1956 and on March 2, 1956, Iskandar Mirza signed the Constitution Bill in a grand ceremony and gave it legal form. And, in recognition of Major Sahib's outstanding services to Pakistan, he was elected unopposed as the first President of the Islamic Republic of Pakistan.

Grand Mufti’s Announcement:

Shortly after the signing ceremony of Major General Iskandar Mirza on the Constitution Bill on 2nd March 1956, the Grand Mufti of Pakistan Mufti Muhammad Shafi Deobandi & Acting President of Jamiat Ulema-e-Islam issued the following statement from Radio Pakistan Karachi:

“Pakistan has been around for almost two years, during which time this newcomer and the country have made some progress in many areas of its projects, but there was a fundamental gap that made this country a hotbed of various tribulations. Was and our weight in the outside world was very light. This is the story of why it took so long to draft the constitution, however, there is a set time for everything. All thanks to

Allah subhan wata'alah today, on the day of Saeed, the ship, which has been stuck in a whirlpool of differences for years, not only came out of the whirlpool, but also reached the shores of Murad. As much as the people of Pakistan are thankful to Allah Almighty, it is not enough that by His grace, after a long wait, this country has come up with a constitution that can rightly be said to include the basic objectives of the establishment of Pakistan, Amir. The aspirations of the Muslims and the important requirements of Islam) are in short supply ... May Allah Almighty grant all the people and properties to realize the responsibilities that are imposed on us especially in their day and sincerity. Try to establish every aspect of your individual and early life in accordance with the requirements of Islam.

Pakistan's existence is a great reward from Allah and its constitution is a permanent reward - we should all thank Allah for it and the members of the constitution especially the Prime Minister whose hard work and efforts have made this constitution complete day and night. Well, they are thankful and admirable. May Allah Almighty reward these gentlemen in this world and in the hereafter and enable them to work with such zeal to put the constitution into practice with the same zeal with which the constitution has been drafted in the last few months. [59]

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[59] Tameer-e-Pakistan, p. 234

Madinah and Pakistan:

The 1400-year history of Islam bears witness to the fact that Pakistan is the second state after Madinah to emerge in the name of Islam.

1- The situation that was going on at the time of the partition of the Islamic State of Madinah was similar to the situation at the time of the establishment of Pakistan. Medina was in danger from the idolaters of that time and they were turning their backs on these idolaters. In today's era, there is a threat to Pakistan from pagan idol worshippers of India and the Jews who are funding India.
2- The message of Islam was being spread all over the world from Madinah Tayyiba.
3- Peace in Madinah was fundamental, but some riotous elements tried to destroy the peace. In the same way, Pakistan is to be feared. Some riotous elements have been trying to sabotage it. Just as Madinah is under the protection of Allah, so is Pakistan under the protection of Allah.
4- Just as those who destroyed the peace of Madinah left, so those who destroyed the peace of Pakistan will leave.

My heartfelt message:

I have traveled to about 21 countries to publish and preserve Islamic beliefs and the Ahl al-Sunnah wal-Jamaat. My personal observation is that there is no example of Pakistan in the whole world. Other countries came into being on the basis of nationality and linguistics, but this country came into being on the basis of Islam. Every blessing of the world is found in abundance here.

- In the Senate and National and Provincial Assemblies (except for a few people - may Allah guide them to be faithful to the religion and the nation); on the whole, patriotic, sincere representatives of the people are engaged in the service of the people.
- Pakistan is the only Islamic nuclear power, it has built the latest missiles. Nuclear technology is far ahead of other countries.
- The land, naval and air forces here are unparalleled in the world.
- The efforts of the army chief in crushing sectarian violence, terrorism and sabotage from the neighboring country are commendable. The efforts are worthy of imitation and the people of Pakistan are proud of them.
- Pakistan army needs to be congratulated for bringing targeted killings, extortion mafia and bullying to justice in the country.
- The involvement of the Pakistan Army in the military alliance of Islamic countries is significant in the international arena.
- The selfless cooperation of the Pakistan Army for the protection of the two holy shrines.
- Sensitive agencies do not hesitate to sacrifice their lives for the sake of national integrity.

- Protecting the people of Pakistan from the scourge of anti-national forces is an ISI distinction.
- Karachi seaport is considered to be the safest port in the subcontinent from commercial and military point of view.
- Gwadar Port and Economic Corridor project CPEC and its speedy work is due to prudent politics and strong military leadership.
- Overall, the condition of religious and modern educational institutions is quite satisfactory. They are passing on the legacy of education to the next generation.
- Madarasa or Islamic Universities in Pakistan are playing as key role models for the promotion of religious education.
- The business community is prominent all over the world and is playing its role in further strengthening the country's economy and economic process.
- The fertile land here has made the landlord class prosperous. The country is not only self-sufficient in commodities like wheat, rice, gram, pulses, etc., but is also constantly increasing its exports abroad.
- There are five big rivers flowing here for every need of water. There is also the sea, unparalleled canal system and irrigation system in Pakistan.

- Minerals and natural resources have also been endowed by nature. Salt, coal, oil, base and other minerals are eroding the land here.

The Role of Pakistan's Armed Forces

May Allah protect Pakistan and its people in every way and from all sides. The armed aggression by the neighboring country and the blatant violation of international law is highly reprehensible. Today, the eyes of the whole nation are on their protectors. The whole nation needs full confidence in its forces and the forces need full confidence in their nation. With this confidence, we must unite and move forward to achieve our goals and take practical steps to defend our homeland. Pakistan is an Islamic ideological country; its borders are also within the borders of an Islamic empire and the guardians of these borders are in fact the guardians of the Islamic geographical borders. This is the distinction that the Pakistani forces have over the forces of other countries that they are the protectors of the country as well as the soldiers of Islam.

Defenders and loyalists of the nation:

The Armed Forces of Pakistan are the protectors and loyalists of the people of Pakistan in both the state of peace and the state of war. This is the category that contributes to the development of the country, its protection, law abiding, volunteer services in natural disasters, restoration of public order, participation in construction programs, provision of medical facilities, practical services in the field of education and common Islamic countries. In all matters up to the military leadership, he performs his professional duties in a very cheerful manner.

Armed Forces of Pakistan and Islamic Countries:

In order to establish good relations with the brotherly Islamic countries and to conduct joint phobia training exercises, the Armed Forces of Pakistan were sent abroad including Saudi Arabia, Kuwait, Libya and the United Arab Emirates. Similarly, under the auspices of the United Nations, Pakistani forces were sent to countries such as Cambodia, Somalia, Bosnia and Slovenia for the purpose of peacekeeping.

Patriotic spirit of the Armed Forces of Pakistan:

In spite of all these, the Armed Forces of Pakistan participate more and more in the construction and development of Pakistan and perform the duty of protecting their homeland. Whenever the enemies of Pakistan have advanced towards Pakistan with evil eyes and evil intentions or have attacked its geographical borders to weaken and make it non-Muslim, the Pakistani forces have stood in front of them as a plywood wall. The country is in a state of disarray.

Quaid-e-Azam's instructions to the Armed Forces of Pakistan:

The Commander-in-Chief of the Armed Forces of Pakistan and the soldiers must also keep in mind the two instructions of the Quaid-e-Azam on this occasion which he had instructed in different places. Speaking in Malir on February 21, 1948, he said:

"We have won the war of independence of Pakistan but the folly of independence and the tougher war to build the country on a more solid and stable foundation is still going on. If we want to survive, we have to fight this war until we are victorious. The infallible law of nature is that only the one who is most capable of surviving will survive. Now you have been made the protector of your land so that Islamic democracy, Islamic social justice and human equality can be established and flourished here. You have to be very vigilant."

Speaking in Lahore in October 1947, he said:

"Your leaven is raised by steel forces and is not behind the world in the matter of ummah, then why can't you succeed like others, like your forefathers? Success? All you need to do is create a spirit of Mujahideen in your caste. You are a nation whose strings have been filled with wonderfully high-spirited, high-spirited, courageous and determined personalities. Stop and add a chapter of glory to your history.”

Speaking in Karachi on 11th October, 1947, he said:

“I am well aware that most of you have been through a period of intense nervous stress during the war and now you have peace of mind for those who do not believe that our war is not over yet but for us the war has just begun. If we are to succeed in this, we have to work with superhuman hard work, this is not a time for personal gain and advancement and this is a time for race, selfless work and constant commitment to duty.”

January 23rd, 1948, M. P. Addressing the staff of S. Dilawar, he said:

“Pakistan, a recent member of the United Nations, will do everything in its power to strengthen the organization and help it achieve its goals. We fully support the principles enshrined in the United Nations Charter, but it is not possible for us to ignore the requirements of self-defense. No matter how powerful the United Nations may be, it will remain in the real responsibility of defending its country. Remember! Each of you has an important role to play in making the country's defense popular.”

Addressing the officers and men of Pakistan Armored Corps Nowshera on 13th April 1948, he said:

“Never leave the support and honor of the party. That is, pride in one's regiment, pride in one's corps, pride in one's country Pakistan and for that. Pakistan stands on your tomorrow and has full confidence in you as the protectors of the country. Worthy of this addiction. This army has grown and gained a good name thanks to the courage and diligence of your ancestors. I have no doubt that you will be a proud son of him. I have no doubt that you will always be responsible for him.”

On 15th April, 1948, 2/15 Punjab Machine Gun Regiment, Peshawar, while giving the mark, said:

“I want you to achieve the lofty goals for which you have rededicated yourself, namely, to serve Pakistan and take full part in protecting and supporting the weak and remembering your martyred comrades and thus promote the greatness of Islam.”

Addressing the staff in Quetta on June 14th 1948, he said:

"You and the other forces of Pakistan are the protectors of the life, property and honor of the Pakistani nation. They are more important than all other services in Pakistan. In a sense, your responsibility is also very heavy.’

The threat of war is looming from the neighboring country. In this regard, I would like to say a few words to my soldiers:

Strengthening of Faith:

Numerous verses of the Holy Qur'an and many hadiths of Mubarak have shown that faith in the essence and attributes of Allah, the One and Only, is the distinguishing feature of the water of Islam in believing in His help and support.

Recitation of verses and hadiths of fighting:

Recitation of verses and monotheism for the sake of Allah and meditating on its meanings and concepts creates a spirit of self-sacrifice.

Being punctual in worship:

My immediate brothers! The field you have chosen is to step into the abode of martyrdom. I don't know when I will have to surrender my life, so protect yourself from worldly negligence and deception and immerse yourself in the worship of God Almighty. In particular, try to observe the prayers and live according to the good deeds and arrange the supplications. Prepare for it, believing in reward and punishment, and stay away from sinful life in order to be humble before Allah.

Contemplation of the Hereafter:

One of the basic beliefs that every Muslim deserves to be called a Muslim in the true sense of the word is the belief in the Hereafter. Prepare for it on the Day of Judgment, believing in the Day of Judgment.

Obedience to the rich perseverance:

The importance of obedience to the rich in war situations is many times greater than in normal situations. Therefore, it should be taken care of and it should be steadfast.

Avoid Mutual Conflicts:

Applause that removes fear and awe from the hearts of the enemy is one of the most common conflicts and the lack of self-confidence. Therefore, the promise of God's help and support is fulfilled in living in mutual gratitude.

Don't be influenced by negative propaganda:

The whole Pakistani nation is standing by your side. In these circumstances, the country is the enemy People are also constantly engaged in inciting classes against you but this nation is not going to forget its protectors and benefactors.

Request from the Nation:

I request the entire Pakistani Nation that in these circumstances we should all:

- turn to Allah and ask for forgiveness in abundance:
- create unity in our ranks:

- self-determination, sectarian, ethnic, political and religious differences
- Must take precautions against possible dangers
- must have full confidence in its forces and military leadership must spend all its abilities in defense of the beloved homeland
- must use social media correctly and cautiously
- contradictory analysis should be avoided
- make daily ritual of asking from Allah (dua).

Daily verse (100 times):

لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ[60]

Supplication (dua) from the protection of enemy:

اَللّٰهُمَّ إِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ وَنَعُوْذُبِكَ مِنْ شُرُوْرِهِمْ

Note: Recite the above-mentioned supplication (dua) after every namaaz.

May Allah (S.W.T) protect Pakistan and all Islamic countries. Ameen.

بجاہ سید الصادقین صلی اللہ علیہ وسلم

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[60] Surah Al-Ambia, Verse 87

The Importance of Peace in State Stability

Peace is the name of social justice, resources, air of power, a just way of life - it is a condition that creates peace, contentment, happiness and tranquility in society and is the first step in the development of nations.

It is a well-known fact that the basis of success, development and prosperity of any state is peace, knowledge and economy. The stability of the economy comes into being automatically.

Education and Health:

Therefore, the responsibilities of the state include meeting the basic needs of the people, establishing a standard education system and ideal educational institutions to eradicate ignorance, and hire expert teachers to eradicate diseases. Establish standard health department and ideal clinics and hospitals for them, get the services of specialist doctors for them.

Law and Justice:

Establish a standard judicial system and ideal courts for the elimination of injustice, seek the services of expert lawyers and judges - standard institutions and ideal measures to eradicate unemployment and poverty, for the benefit of the rich and the poor, of all races and nations. Make reasonable and appropriate arrangements for the provision of resources for the people, especially the hungry, the thirsty, the poor and the needy, so that the people can live a happy life.

Above all, it is the responsibility of the state to create a peaceful environment for its people, so that they can freely move forward. Until then, the dream of stability, development and prosperity of the state will continue to be nothing more than an embarrassment.

Ending Extremism:

Until then, the people of the state will continue to be the travelers of the blind paths of nationalism, racism and religious fundamentalism, extremism through a sense of slavery, inequality, social and economic insecurity, and unbalanced political conditions. They will be deprived of rights and justice and the torture of ignorance, poverty, disease and injustice will be inflicted on them from all sides and the result will be that this nation will be useless and the nation will fall from one corpse to another. Only a temporary break will bring peace.

At present, our dear country Pakistan is in the grip of severe insecurity. Evil conspirators and rioters, civilizations and terrorists have committed suicide bombings on many innocent minds of the country in order to destroy the integrity of the country. They attacked political and social figures as well as innocent people.

In a few days, the brutal beasts of sedition played a bloody game with a well-organized plan in which hundreds of people were killed.

The limbs of the brave soldiers of the homeland were scattered in the air, the limbs of the wounded became useless, the shouts and cries of the families of the martyrs. The reason(s) why the bereaved did not shake the throne of Allah with their pleas are already earlier.

Circumstances have changed for the better. Those who pave the way for peace will pave the way for it.

The need to take serious steps:

After every incident of terrorism, the government has a plan of action to end it. A few days later, another tragedy occurs and then the new government begins to starts giving practical training - for the sake of peace undoubtedly. Our military, political and religious forces have joined hands and are taking serious and practical steps to resolve this issue. The nation has pinned its hopes on this. May our military, religious, air and political forces meet people's expectations.

Halt yourself being prone to misunderstandings:

In this scenario, we must not forget that our neighboring countries are using various tactics to weaken our state of Pakistan. Ever since the CPEC project started in our dear homeland, even our enemies have started planning and has already begun. As the economy of the country is moving towards strengthening, the enemy is also moving forward with sturdy steps by choosing to attack places from which it can escape and create misunderstandings. Civil war break outs and innocent people on both sides start blaming each other. As if there are two kinds of attacks, one where the enemy kills us and the other where we ourselves based on misunderstandings start killing each other.

The time has come:

The time has come! The nation's political, religious and military heads should start to understand the enemy's conspiracies, make them unsuccessful and clear any mutual misunderstandings within our selves so that our country can be safe and we can be safe living together with each other. It can only be done due to mutual unity and consensus.

The state cannot progress in development unless the economic situation is not strong, the economic situation cannot be strong unless we match up to the global economics and to match up to the global economics, we first need to prevail peace in our country. Therefore, it is highly important to take steps in restoring peace to achieve a stable state.

A painful request:

It is my humble request to the entire nation to stand united within the current challenges we are facing as a nation. Demonstrate passion in taking zealous part in working with the government and military in order to eradicate terrorism, sabotaging plots and an overall unrest within our country. The geographical borders surrounding this country have guarded our ancestors, us and will guard our future generations, therefore, we should not spare any kind of sacrifice for its integrity and stability.

Defense Day of Pakistan

Remembering the unforgettable day of 6th September 1965:

Pakistan is the reward of Allah (S.W.T) and it is certain that Allah’s reward can never see fall.

From the time our great country was being brought into through organized planning and when the tales of sacrifices were being told in reality, since then this land is a thorn in the eyes of the disbelievers. The world of disbelievers did not want the Muslims of the subcontinent to have an independent Islamic state, but the divine order was destined to be fulfilled and Pakistan has emerged on the world map as an independent Islamic welfare state.

The Tyrannical Conspiracies:

After the declaration of the Islamic Republic of Pakistan, the world of the disbelievers joined heads and started a network of different kinds of conspiracies from every angle they would find to undo Pakistan. Over these evil schemes, God's destiny has always prevailed and Pakistan’s existence, till this day, is validating to being a blessing of Allah's and continues to be living and enduring. When conspiracies did not work, the enemy used force as a last resort, but he forgot that Pakistan did not come into being by accident, but because of the sacrifices of millions of martyrs. Just as a martyr wears the medal of eternal life on his chest, so also in this blood, God has kept the effect that He does not allow any of this land's foundations to be contaminated by the rust of the fall.

When a country's borders are strongly guarded, it is only then a country can see a time of peace, economic stability and harmony. The strength of the frontiers is due to the strong will of the strong soldiers. All thanks to the Almighty for leading the Pakistani army in a convincing track record of contributing within the Pakistan's development, happiness, strong economic growth and peace. It's primary reason is the relationship between our military forces and Islam through which we witness how these heroic veterans and courageous soldiers are prepared to hug martyrdom for this Islamic state. These soldiers also give us a lesson of unity which was the same blessed passion which laid the foundation of this unbeatable nation and through the same blessed passion, we will remain unbeatable.

The Defense Policy of Quaid-e-Azam:

The connection with Islam and Quaid-e-Azam's policy and thinking has kept our military forces spirits up high. The students of the history of

Pakistan cannot forget the remarkable speech of Quaid-e-Azam addressing the defense forces of the country on 22nd January 1948 on the inauguration of the Dilawar plane. Quaid-e-Azam's speech was as follows:

"To improve the defense of Pakistan, you need to contribute on individual levels, to avail this, your motto should be faith, organization and sacrifice. You should not look at your less numbers, this shortage will be filled with your perseverance and selfless dedication which will make up for it, because the real thing is not life, but the courage, patience and determination that make life."

The Cowardly Attack and a Bold Answer:

It had only been merely 18, 19 years since Pakistan came into existence and the neighbouring country India decided to prepare for an attack with a certain wish to have breakfast in Lahore. The Indian commander in Chief said to his colleagues that he wishes to drink alcohol in Lahore Gymkhana after conquering it.

کافر ہے تو شمشیر پہ کرتا ہے بھروسہ

"If he is a disbeliever, he trusts in the sword", and;

مومن ہے تو بے تیغ بھی لڑتا ہے سپاہی

"If he is a believer, he also fights without a sword."

They entered the sacred borders of Pakistan like a rogue elephant intoxicated with weapons and power, they were forced to mix in dust and our soldiers forced them to lick the dust. On this critical occasion, the brave people of Pakistan came to the field wearing shrouds on their heads to defend the beloved homeland alongside their army. Lahore's thirsty land is now filled with the blood of it's native breakfast diners.

History repeats itself:

The lion of Allah - Ali Al Murtaza, Khalid bin Walid, Muhammad bin Qasim, Tariq bin Ziad, Salahuddin bin Ayubi, Tipu Sultan heirs repeated the history of their legends. Not only did they made their enemy's teeth sour with defeat but also made sweat sweep out of them. When the enemy forces which was double in numbers cowardly entered within the Pakistan's border boundaries of our country in the night time, our brave soldiers tormented and turned them into dust and blood. Lahore's sector Burki was led by Major Aziz Bhatti (Shaheed), he died but did not accept any impure intentions of the enemy to enter his country's borders.

Chonda sector was turned into a graveyard of Indian army by Pakistani army soldiers, not with arms and ammunition, but with their bodies by wrapping bombs on them and facing the direction of the Indian tanks. In addition to this sector, the enemy suffered crushing defeats in Jester sector, Kasur, Khem Karan and Mona Bao sectors in such a way that they had to flee from the field leaving behind cooked food, equipment, jeeps and their soldiers' uniforms. On one side, the forces of navy of the enemies were deprived of sleep and on the other side, the brave squadron leader M. M. Alam destroyed the enemy’s five planes in one minute. As well as, the squadron leader Sarfaraz Rafique and squadron leaders Muneer Uddin (shaheed) and Alauddin (shaheed) like examples sacrificed their lives for the sake of their homeland. Even the enemy witnessed and testified their bravery. The Indian government removed India’s former lieutenant general Kaul from his position because he was unable to defend and protect the areas near China borders. On the other hand, the government of Pandit Jawaharlal Nehru thought that the areas near China border were a part of their territory which were captured by the Chinese army as an act of opposition and even then, were unable to free those areas.

General Kaul wrote a book “The Untold Story” in which he blamed all the high-ranking commanders in the Indian army and stated criticism on General Choudhry and the entire Indian army participating in the debacle of September, 1965.

He wrote in clear words: We, the Indian people, were more than Pakistan and same applies to the Indian army. Then what happened? We had all the necessary resources and exceeding numbers which could have had defeated Pakistan but it is clear and straight fact that we were unable to defeat Pakistan. [61]

We should not forget the historical reality. Pakistan is not only the fortress of the Muslims in Asia but it is the fortress of the Muslim within the entire globe. If it is stable then the world of Islam will also be stable. If this fortress becomes weaker, the world of Islam will be effected too due to this reason we need to make it strong and stable. The zeal of 6th September 1965 should prevail within us for the sake of the defense of our beloved country for the rest of this nation's lives.

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[61] Pakistan Hisar ul Islam, Written by Professor Muhammad Munawar, pages 268-269

Yaum-e-Takbeer

The Message of the Day of Greatness

The unforgettable day of 28th May 1998:

In the face of Allah's majesty, power, strength, sight, might and majesty, the status of the powers of the world is not even relevant, this is our belief and ideology. The natives of Pakistan are very fortunate that they reside in such a state which has a foundation only on the basis of this ideology. This is the reason why this Pakistani nation bows in front of the greatness of Allah whereas it also faces the western and colonial powers with a brave-chested enthusiasm, this nation is not only a claimant but also a pioneer of peace and harmony.

The history has witnessed that Pakistan has always played a vital role in bringing peace to the region beyond national interests on an international level. Pakistan; an Islamic, welfare-based, democratic and self sufficient and independent nuclear state has a high and unique status in the world. Due to it’s location within it’s boundary lines, not only Pakistan has beautiful landscape and views but it is also considered a strong and durable state due to it's economic and financial policies. It is due to these reasons, it is globally acknowledged.

As a result, the neighbouring country India is envious of it's all-round dynamic features as a state. From the time it has become independent till this day, Pakistan has kept going with it's development and progression even in these difficult situations which is undoubtedly a grace of Allah, the merciful. It is only Allah's favour that Pakistan was able to introduce itself as an atomic and nuclear state and turn itself into an invincible state and because of this fact, the whole nation's heads can never rise from the prostration of thankfulness and gratitude towards Allah (S.W.T.).

It is possible that people may question why Pakistan needed to become an atomic/ nuclear state and what were its reasons?

Does Pakistan want to capture neighbouring countries through its nuclear power resources?

And has there been violence in Pakistan's behavior since it became a nuclear power?

Is it only Pakistan that has done this in the international arena?

Is there a threat to the world from Pakistan's nuclear power?

To know the answer to these questions, it is necessary to know a little background.

On 28th July 1914, the first world war started and on 11th November 1918, it ended. 2 crore 30 lakh people died in it, and then the second world war started on 1st September 1939 and after the death of 7 ½ crore people, it ended in August, 1945.

Even though these wars did a lot of damage, they caused positive side effects for the people of the subcontinent. The British ruled the subcontinent and due to these wars became economically & financially weak. On the other hand, the people of the subcontinent, under the leadership of political and religious leaders, ended the British domination with courage and strategy.

In this second world war, there was also an Indian named P. S. Gul who returned to India after the end of the war. Shortly after, Pakistan and India separated and the united subcontinent went through a process of partition.

To free the subcontinent from the British rule, the Muslims played an important and vital role but unfortunately, the Hindus of bigotry are the kind of people who have forgotten the kindness of the Muslim leaders who played a key role within the liberation movement. When Hindu-Muslim riots broke out, Muslims were massacred openly. Therefore, the oppressed Muslims needed a separate homeland, thus, Allah (S.W.T.) gave Pakistan to the people of Islam.

From the separation within the sub-continent from 1947 to 1964n the Indian prime minister was Jawaharlal Nehru. In 1954, Jawaharlal Nehru assigned P.S. Gul the nuclear project because he was familiar with the nuclear weapons while participating in the world war 2. Hence, his experience was being used in order to make India, a nuclear state and slowly and gradually this project was being executed.

In 1965, India made a foolish attempt of attacking Pakistan which resulted in loss for them. This was the same time when Pakistan started planning it's defense strategy against India more vigorously. Pakistan also put pressure on India to halt it's on-going terrorism and to be aware of the consequences.

India's malicious motives started to appear in 1965 when it refused to sign the nuclear non-proliferation agreement.

On 1974, India did it's first nuclear test under the super vision of Indira Gandhi. Due to which the disorder of peace within the region was increasing. Armed with nuclear weapons and by proving strength and power, India wanted to make Pakistan obsolete at any given chance.

On 3rd June 1994, India tested the 'Prithvi missile'. These missiles were capable to take different weapons within Pakistani cities which was the primary reason why it was built.

On June 1997, India shifted and placed it's missiles near Pakistan's borders.

On 13th May 1998, under the supervision of Atal Bihari Vajpayee, India tested it's nuclear weapons in the area of Pokhran located in Rajasthan. At the same time, India started giving threats to Pakistan while ignoring all diplomatic standards.

The fear was becoming reality now, the world became aware of India's aggressive intentions against Pakistan. It was not only going to attack the independence of Pakistan but also the danger of invading on heavily populated areas with nuclear weapons was being predicted and the generations of the Pakistan’s nation was aimed to become less secure through it.

All the above situations and events demanded that the safety of the people of Pakistan be ensured now. The nations morale needed to be uplifted and the spirits going down needed to be avoided and there was also a need to keep the proud head of the enemy as low as possible. Now at this stage, Pakistan had only two choices; either to put India's aggressive intentions in front of the international community or become a nuclear power itself.

An act on the first choice was completely useless because India was not willing to negotiate anything because it already showed it’s intentions within the year of 1968 when it refused to sign the nuclear non-proliferation agreement.

Now, the second choice looked promising through which Pakistan, itself, becomes a nuclear state and leads the global Muslim world by it’s strength and power. Hence, after all kinds of threats and pressures, Pakistan’s leaders decided to take this step. On 28th May 1998, Dr. Abdul Qadeer Khan successfully tested the ‘Ghauri missile’ in Ras Koh Chagai located in Balochistan.

Through this nuclear missile test, Pakistan proudly made it’s name known as a competent nuclear state in the world. Pakistan is the only nuclear state within the Muslim world. This incident took place long time ago but it's still fresh in the nation's memories and the emotions still live strong to this day. Even today, the Pakistani nation rightly considers itself invincible and its head is proud in the United Nations. The same day is celebrated as 'Yaum-e-Takbir' today.

By Allah's blessings, Pakistan's nation remains unbeatable and the event on Yaum-e-Takbir further proves that the kingdom of the creator does not approve any pressure against the stability, safety and integrity of Pakistan.

This nuclear plan is the guarantor of the peace of Pakistan. It is the state's right of every country that it takes measure for it's safety. Every country has a right to protect it's borders through a well-planned defense strategy; hence, Pakistan is also entitled to take these measures.

Today, the world has witnessed that Pakistan has not attempted to capture an inch of land of the neighbouring countries. After becoming a powerful nuclear state, Pakistan has not lost it's humble side by not being a threat to any country in the world.

There are other nuclear countries too but the difference between Pakistan and their vision is that they become a nuclear state in order to capture further lands and cause destruction and killing of humanity, Pakistan however, only uses it's nuclear power to defend itself which Pakistan has every right to do so.

The citizens of Pakistan have renewed their pledge that we, as the brave army, the organizations, the law enforcements agencies, the trading and businessmen, the political and religious leaders and our nation together will ensure the safety and stability of our country by any means possible and shall give our lives if our country is encountered by any threat.

Today, we need to use all of our potential to ensure a strong defense for Pakistan because the global media is labeling our progress in a negative light and using political influences, We all have to use our capabilities to make Pakistan's defense stronger and stronger, because the international media is labeling this antidote as poison, and on the political fronts to rationalize it. Today, India and its allies are engaged in hollowing out terrorist activities out of fear of Pakistan's economic development and prosperity. The whole world is watching the day-to-day affairs of the anti-Pakistan alliance of India-friendly countries and the international world is just playing the role of spectator.

Therefore, instead of relying on anyone, we have to understand the message of Yaum-e-Takbir that in front of Allah's majesty, power, strength, majesty, might and majesty, we have not even acted as a world power; this is our vision and ideology.

The Memorable Day of 7th September 1974

The National Assembly Declares Qadianis as Non-Muslims:

On the memorable day of September 7, 1974, the Assembly of Pakistan declared the Qadianis as non-Muslims. It ended on September 7, 1974, in 1953. Islamism of Pakistan laid the foundation of independence of the homeland on the word of God. The word Tayyiba is present in their veins with its reality and meaning. How is it possible for anyone to change the words and meanings of this word and its reality? Muslims here can endure poverty, corruption, inflation, unemployment and economic crises. But Islamic ideologies, especially on the great and sensitive subject of honor and prophethood cannot work with meditation. In the name of wisdom, there is no way to express indifference. One proof of this claim is the historic decision of September 1974 issued by the people's power in democratic and political language. Here is a brief background:

During the rule of former Prime Minister of Pakistan Zulfiqar Ali Bhutto, on May 22, 1974, some students of Nishtar Medical College Multan were on their way to Peshawar via Chenab Nagar for an informative and leisure trip. The students refused to take the literature and chanted slogans of "Long live the end of prophethood", proving their faith and honor. When the caravan of students started returning on 29th May, the Qadiani station master at Nishtarabad station (which precedes Chenab Nagar station) met the Qadiani station master of Chenab Nagar told so-and-so students are arriving. Hundreds of armed men, including Qadiani-era trustees of the Khilafah era, students of Taleemul Islam College, teachers and some Qadiani shopkeepers, attacked the Chenab Nagar railway station with batons, heads, axes and paws. 30 unarmed students were severely injured. Qadiani also brought with them about three hundred women of the market nature. When Qadiani thugs were beating Muslim students, they danced and clapped. Meanwhile, the mediator hit the union president, Arbab Alam, so hard that he fainted. The incident provoked a strong reaction across the country.

Strike in Lahore and other cities on 30th May. On 31st May, Mani Rabbi Gul was formed to investigate the tragedy. On 3rd June, the first meeting of the Majlis-e-Amal was held in Rawalpindi. On 9th June, Maulana Syed Muhammad Yusuf Banuri was appointed as Convener of the Majlis-e-Amal in Lahore. On 13th June, the Prime Minister announced in a televised address that the issue would be referred to the National Assembly after the budget. There was a nationwide strike on 14th June. On 16th June, a meeting of the Council for the Protection of End of Prophethood was held in Faisalabad in which Hazrat Noori was elected Amir. On 30th June, an unanimous resolution was put on the table in the National Assembly for which the entire National Assembly was turned into a special committee. On 24th July, the Prime Minister announced that the decision of the National Assembly would be passed by us. From 5th August to 23rd August, Mirzan Nasir, a full-fledged ally, was interrupted in the National Assembly.

On 20th August, the President's Tribunal submitted its report on the Rabwah tragedy to the Chief Minister. The report was presented to the Prime Minister on 22nd August. On 24th August, the Prime Minister set 7th September as the date for the decision. On the August 27th and 28th, the Kolahori group was debated in the National Assembly. A nationwide End of Prophethood Conference was held on 1st September at the Lahore Royal Mosque. On September 5th and 6th, the Attorney General held a general debate in the National Assembly and summarized the cross-examination of the Qadianis. On 6th September, the All Parties Council for the Protection of End of Prophethood decided to meet the Prime Minister in Rawalpindi. In all, the National Assembly convened 28 sessions over a period of two and a half months which consisted of 96 hours of seated conversation sessions.

The religious and political leadership of all sects, according to their status, played a role in this, especially the Islamic thinker Maulana Mufti Mahmood and his comrades; Maulana Taj

Mehmood, Maulana Muhammad Sharif Baland Hari and other great men gathered day and night the literature on the religious and political intentions of the Qadiani. In this endeavor, Mufti Mohammad Taqi Khani (former Justice of the Supreme Court of Pakistan) compiled all the Qadiani religious literature and syllabuses and brought to the Federal Supreme Court with the help of Maulana Samil ul Haq (former member of the Senate of Pakistan).

On 7th December, the Qadiani Lahore group was added to the list of minorities in Article 106 of the Constitution in the National Assembly, and a clause was added to Article 260 stating that: "Anyone who considers a prophet after the Prophet (S.A.W.W.) to be a prophet or a religious reformer is not a Muslim).

Union Law Minister Mr. Abdul Hafeez Pirzada introduced the bill. After him, the Islamic scholar Maulana Mufti Mahmood (may Allah have mercy on him) rose as the Leader of the Opposition and fully supported the bill and paid tribute to the Prime Minister and members of the ruling party. At around 5 o'clock, Speaker National Assembly Sahibzada Farooq Ali invited Quaid-e-Awan Zulfiqar Ali Bhutto to speak. Bhutto delivered a speech for half an hour after which the voting phase of the bill began with 130 votes in favor of declaring the Mirzais a non-Muslim minority and not a single vote in favor of the Qadianis. The Mirzais have been declared a non-Muslim minority forever. Mr. Abdul Hafeez Pirzada presented the trilogy in the economy.

The parliament house held two referendums. Like the National Assembly, all the votes in the Senate went against the Qadianis and not a single vote went in their favor. Finally, at 8:00 pm on 7th September, Radio Pakistan broadcast the news that the Qadianis had been unanimously declared a non-Muslim minority by the National Assembly and the Senate. It was announced that people took to the streets in joy, congratulating each other.

This decision not only fully expressed the religious sentiments of the people of Pakistan but also enhanced the value of Islam. Pakistan among Muslims all over the world that the Muslims of Pakistan would not allow anyone to rob the Holy Prophet (S.A.W.W.) esteemed status as the final Prophet of Allah.

Is the current government serious about eradicating terrorism and sabotage from the country? We have to keep a close eye on the anti-Islamic and anti-national activities of the Qadianis in view of the situation and observations. So that the protection of the basic Islamic beliefs of the people of the homeland in the Islamic Republic of Pakistan is maintained and also the protection of their lives, property and honor.

Protection of the Belief of the End of Prophethood in Azad Kashmir Assembly

Allah Almighty has endowed the region of Kashmir with grace and beauty. Seeing the jumping river, the orchards and the moral, meeting, hardworking and tough people flowing in them, one has to sincerely acknowledge the fact that this is the natural interpretation of natural dreams. Major Muhammad Ayub, a member of Azad Kashmir Assembly elected from Bagh district of Kashmir, when he went for Hajj, offered prayers in the courtyard of Masjid-e-Nabawi in Madsjid-e-Nabi. When you proceeded towards Mouajah Sharif to offer the gift of salat-us-salam, you suddenly stopped. The thought came to your mind that with which mouth will you attend. He stopped, thought and proceeded with heavy steps by promising God that if there was life, I would declare the Qadianis as a non-Muslim minority in the Azad Kashmir Assembly.

During the reign of the late Sardar Abdul Qayyum Khan, a resolution was passed on April 28, 1973, but it did not come to fruition constitutionally. Qadianiat tried to fulfill his nefarious intentions during this period, while on the other hand Muslims kept trying. On 12th September, 2014, the scholars of different schools of thought held talks with the government in this regard. Maulana Abdul Waheed Qasmi filed a writ petition in the High Court of Azad Kashmir in this regard. The constitutional and legal provisions regarding the end of prophethood which have been passed in Pakistan should be made a part of the constitution and law of Azad Kashmir. Therefore, a committee was formed in this regard. Meetings were held in which it was decided that a bill should be passed in which the affidavit of the end of prophethood, the explicit declaration of Qadianis as non-Muslims and the practice of non-Muslims should be made part of the constitution and law.

A joint meeting of the Azad Kashmir Assembly and Council was convened on February 6, and a bill was introduced. The Azad Jammu and Kashmir Inter-Convention Act 2018, includes all non-Muslim religions and sects, including the Qadianis, and praises Muslims. After the passage of this bill, Qadianis cannot identify themselves as Muslims. Masjid-style construction of their places of worship, adhan and preaching were also banned while Qadianis were banned from performing all rituals and acts of worship in public, including the minarets of mosques, writing the word Islam on their places of worship. On this occasion, the Prime Minister of Azad Kashmir, Raja Farooq Haider, in his address to Iran, said that neither the constitution drafting nor the dehumanization of the state of Jammu and Kashmir would make any difference to the

UN resolutions, nor would it affect the Kashmir Independence Movement. It will make a difference; it is a matter of faith and Islamic identity. Now the Qadianis have to state their own identity. It is imperative for a Muslim to recognize the Holy Prophet Muhammad (S.A.W.W.) as the last prophet and to respect him with all his heart and soul. If he does not do so, he is not a Muslim. To please Allah and His Messenger (S.A.W.W.), he has to belief in the end of prophethood a part of the constitution. Former Prime Minister of Azad Kashmir, Sardar Atiq Ahmad Khan, said that Qadianis, Ahmadis and others have laid a trap with the overwhelming majority in the name of religion in the world and engaged themselves in spreading conspiracies. Law Minister Raja Nisar Ahmad Khan said that Muslims and non-Muslims have been fully identified through amendment in the constitution. Qadianis will not be able to preach or use Muslim places of worship. For making this occasion come to life, the Prime Minister of Azad Kashmir Raja Farooq Haider, all members of the Assembly of Azad Kashmir, from the late Sardar Abdul Qayyum Khan till the present day political and religious leaders and alongwith all the blessed Kashmir nation; deserve congratulations for their good choice which till this day remains the real beauty of Kashmir.

By making this decision, he has won the hearts of the Muslim world because the Qadianis have different views on the basic tenets of Islam & the people of Islam do not support the Pakistani position on the Kashmir issue. Many testimonies of loyalty to India are on record. In this context, the unanimous decision of the Azad Kashmir Assembly and Council is the voice and spokesman of the heart of the Islamic world. Although this decision should have been taken by them when the Qadianis were declared a non-Muslim minority in Pakistan, it came too late. In the gatherings of Jumu'ah Al-Mubarak (blessed Friday), the scholars spoke on the subject of belief of the end of prophethood & mentioned the importance of this belief amongst the people. However, more than ever, they need to be closely monitored and bound by the constitution.

Social Responsibilities of Elected Representatives

Our homeland is an Islamic democratic country. Overall, the nation of Pakistan elects its representatives using its basic democratic right by voting. For those who win the election, there is still another step to be taken after winning, and that is to build and develop the country, prosperity and service. Let us take guidance from Sirat-e-Taiba in this regard. In Islam, the construction and development of the homeland, stability and integrity, prosperity and service to the people are of special importance. Islam is the only religion in the world religions that strictly emphasizes the fulfillment of all the rights of the Creator and the creatures - parents, children, siblings, spouses while living at home; aged and young, rich and poor, relationships outside the home. A righteous society is formed by paying due respect to the rights of landlords, neighbors, neighbors, people of the area, rulers and it’s subjects etc.

Fulfilling the rights of rulers and others in the true sense of the word creates a virtuous society. Therefore, there is a strong emphasis on service to the people in Islam. Islam is the religion of humanity, in which charitable services are fundamental. There are several commands in this regard.

The life of the first caliph, Syednah Abu Bakr Siddiq (R.A.), was spent in the worship of the Creator, obedience of the Prophet (S.A.W.W.) and in the service of humanity. There were families in Madinah Tayyibah who were supported by the Caliph himself at that time. He, himself used to provide water to the houses of the widows. The time of the second caliph, Syedna Umar Farooq (R.A.) is called the age of 'compassion for humanity'. He used self-patrol at night to solve people's problems. He solved people's complaints. He used to perform a self-inflicted duty of serving the people by carrying goods on his shoulders from the treasury.

Within the third caliph's time of Usman Ghani (R.A.), the relief to the humanity in difficult circumstances from the Rome to the construction and expansion of the Prophet's Mosque and from the financial support of Lashkar-e-Islam to the implementation of peace in the Islamic Empire is exemplary.

The fourth caliph, Syedna Ali Al-Murtaza (R.A.), opened his eyes within the family of Prophethood. He lived his whole life according to the training he received from the Prophet Muhammad (S.A.W.W.). There are innumerable instances of Khidmat-e-Khalq (the service of the creation of Allah S.W.T.) which you have been blessed with. The lives of the Companions and the saints after the rightly guided caliphs were such an excellent example of service to the people that the world is still unable to follow their example.

Peace and stability:

Islam is very comprehensive. It contains the diversity of beliefs and ideologies, the determination and method of worship, the reformation of deeds and circumstances, the social way of life, mutual affairs and ethics. There are basically two main components in the area of social lifestyle in Islam. The concept of honesty and stability is broad in the sense that peace and dignity are no longer a threat to anyone. Convenience and ease of living should be maintained so that every member of the society can lead a peaceful life. In the light of Sirat-e-Taiba, the course of social life is very simple, calm and peaceful.

Fourteen hundred years ago, we see a glimpse of a peaceful and stable state in the Arabian Peninsula:

Masjid Nabawi has the status of the Central Secretariat. The Prophet (S.A.W.W.) built it in such a way that all the streets of Madinah reached/ led to the Masjid Nabawi directly. The foundations of today's developed capitals are being laid on the principle that the residence of the Chief Minister should be in front of the road that coincides on all sides. A medical hospital was built in the courtyard of Masjid Nabawi where patients were treated for free which is called free dispensary in their language. Based on this, their developed nations have set up a network of free dispensaries in the urban population, and even in Europe, hospitals are being set up from time to time on public highways so that if a passenger falls ill during the journey, he can recover quickly by providing medical assistance.

The Prophet (S.A.W.W.) said:

“The streets of Madinah should be so friendly that two camels loaded with goods could pass comfortably.”

We can see in today’s development countries that streets are constructed wide enough to allow two vehicles to pass easily. The Prophet (S.A.W.W.) built a lush green resort called محی النقیع near Madinah and planted beautiful plants around it. The Prophet (peace and blessings of Allah be upon him) himself and the Companions (R.A.) of the Prophet (S.A.W.W.) would now occasionally go for an ambush. To identify a developed nation in today’s time we can see they have made beautiful, breathtaking leisure parks and amusement centers.

It is found in the teachings of the Prophet (S.A.W.W.) that planting trees is an ongoing charity. He instructed that even if an area is conquered, do not set fire to trees in today's developed world when it is seen that global temperature is rising, glaciers are melting, the heat is rising, the ozone layer is depleting, and the amount of oxygen that trees get for human society is dwindling. The amount of oxygen that is useful to human society from trees is declining, so establish a forest department at the government level by resettling thousands of acres of forests to increase the natural beauty and reduce environmental pollution.

In Madinah, a man set fire to a furnace which caused trouble to the people around him. Hazrat Omar Farooq (R.A.) sent a message to this person:

"Do you want to close our bazaar? Do this business outside the city."

Today's developed nations are setting up factories and industrial zones outside the city based on the same principle.

Prophet Muhammad (S.A.W.W.) said that when the population of a city starts to increase beyond its limits, stop the city and build a new city. This is what the late Pakistani thinker Allama Iqbal said to an authoritarian, former dictator Mussolini of Italy. And, without any pretense Mussolini said: *"What an excellent idea".*

The Prophet (S.A.W.W.) gathered all the tribes of Madinah and compiled a 53-points which was later termed as 'Misaaq-e-Madinah' (Charter of Madinah). It was the first formal constitution to carry out a total of two tasks. On the one hand, it paved the way for trade with full economic development thanks to which the state was protected from internal and external forces. Today's world wants to make its own internal and external policy and sees it as a prelude to a peaceful and stable state. This is the basic structure of the social way of life of Islam. We should all live this way. In particular, those who have won the elections by winning the public mandate are requested to serve the people as a religion. Make your city trustworthy and the cradle of this work. Fulfill the promises made to the nation. Use your God-given abilities and your powers to solve people's problems. May Allah be our supporter and helper.

How to be a candidate and what to do?

Pakistan is an Islamic democratic country. The people elect their representatives through elections after a certain period of time. As a Pakistani citizen, everyone like me wants the election process to be completed in peace and harmony and for the beloved homeland to have honest and trustworthy, virtuous, pious, fair-minded, patriotic, Islam and patriotic rulers. In all the elections of our lives, we have to provide proof of being a responsible citizen. We have to choose people in our beloved country who are well aware of our needs and difficulties and have the ability to solve them. Bring our new generation on the path of knowledge and character and also nurture them. We need to strengthen our education system, economic system and social system.

Guarantee of Prosperity:

The ground realities bear witness to the fact that the class possessing the following attributes of diverse capabilities; sincere and full of piety; understanding and wisdom-filled insights and foresights; literate in legislation, matters and principles; who can bring peace and tranquility, security and development in the society is the one truly following the teachings of Prophet Muhammad (S.A.W.W.). One who is familiar with the universal laws, principles and rules, who considers justice as an important need of the society and can also act as a critic, one who is well versed in the constitution and the judiciary, one who knows the Islamic writings and the laws of the land and can also defend it.

Therefore, the candidates nominated through their constituencies are well known in such turbulent times the evil sparks are directed towards burning our beliefs, our culture, our civilization, our way of life, and even our identity. It is also a matter of our national pride and honesty and the need of the hour is that in this election process, we should select those who can be able to overcome or at least weaken our present and future difficulties and dangers in the field of strategy and politics definitely can.

Requests from political activists and candidates:

Since all political parties and candidates run election campaigns on election days, a few special requests have to be submitted to their service.

1. Do everything to please Allah.
2. Avoid gaining fame and fortune.
3. Don't lie just to get votes from the people.
4. Don't slander another candidate in your constituency.
5. Avoid major sins such as gossip, slander, calling others names, backbiting, slander and slander.
6. Keep your campaign away from non-shariah dancing, music, dance.
7. Teach your workers a practical lesson of patience and national integrity.
8. Run the election campaign within the limits of peace and constitution of Pakistan.
9. Serving the people is an Islamic and humane duty, do not limit it to winning elections but make it a rule of life.
10. Abandon duties, duties, special prayers, etc. during the election campaign.
11. Spread the atmosphere of love and affection, lest kinship, neighborhood, community, kinship and tolerance be at stake in our campaign.
12. Vote is a free democratic process, do not intimidate anyone with your position and personality and do not force anyone.
13. On this occasion, do not take people from the Qur'an with your hands.
14. Do not blackmail in any way.
15. When you succeed, give thanks to God and fulfill the promises made to the people.

Request to the people:

In the service of the people, we request you to use your vote properly & don't bargain. Remember! If even one person did not use his sharia testimony and cast a wrong vote for corrupt or incompetent ungodly people due to greed or fear of bullying then our future generations will never forgive us. For a long time, they will be left behind in a peaceful and developed society. Later, we will continue to shake hands with grief and sorrow, and every breath of this life will be filled with regret and despair.

Expectations Associated with Election Candidates

May Allah Almighty grant our country the rule of Islam and patriotic rulers. This country is based on the ideological foundations of Islam; therefore, all the people of Pakistan have two common needs: Islam and Pakistan.

When voting in a general election, give vote to an Islamic scholar. If there is no such candidate in your constituency, then choose a patriotic person. If the candidates from your constituency visit you, sign the following affidavit in front of them and finally get the signatures of two witnesses. Candidates are also requested to read and sign these terms carefully and keep in mind the commandments of Islam.

Note: The affidavit example is stated as follows:

Affidavit:

I (Name of Candidate) --------- Son/Daughter of -------- candidate of constituency ------------- swear that if I win the election, I will;

1- do my best to implement Islam in the country in accordance with the Constitution of Pakistan.
2- make a constitutional and political struggle for the protection of Islamic beliefs and civilization.
3- play my role for the end of prophet hood, the names of the Companions and Ahlul Bayt and the powerful personalities of Islam.
4- not support the law against Islam according to the constitution of Pakistan.
5- do my best to mold Pakistan into a truly Islamic state.
6- absolutely not support the corrupt politician, looters and tyrants
7- never adopt the policy of confrontation with national institutions.
8- further promote the economic development projects of the country, I will make practical efforts against the obstacles in it.
9- take steps for all social needs (justice, education, health and better employment).
10- In particular, I will use all my abilities to make my situation peaceful, prosperous and developed.

Signature of candidate: ....

Signature of witnesses: 1: ....

2: ....

Last Request

Wave the green crescent flag!

Nations around the world love their homeland and should do so. In the same way, the Pakistani nation loves its homeland. The real requirement of love is to use one's abilities in its construction and development. Let every Pakistani citizen play his role in making Pakistan’s name bright and peaceful, prosperous and developed as compared to other countries. Secondly, every nation in the world sees and should look at its flag fly with respect and dignity. We also have to understand the greatness of the green crescent flag. Yes, but unlike other countries, it is not yet another flag but it is an appraisal of the Islamic Republic Pakistan is emerging which means the knowledge of Islam and its greatness.

I urge all the people of Pakistan that this is our country, its freedom has come after many sacrifices, we should be happy on its Independence Day and send a message to the whole world that we prostrate before Him in gratitude for the great blessings that have befallen on us in the shape of our country. Therefore, from 1st of August, you should hoist the flag of Pakistan on your home, office, and institution along arrange a Pakistan seminar / conference etc. on 14th August.

We should hoist the green crescent flag on our educational institutions, shopping malls, homes and offices, etc., especially on the occasion of Independence Day. We are ready to work together to protect its ideological and geographical boundaries.

Flag hoisting at Markaz Ahlus Sunnah wal Jama'ah:

In this regard, the International Organization for the Publication and Protection of the Qur'an, Sunnah and Fiqh; Markaz; Ahl-e-Sunnat Wal Jamaat, South Sargodha is fully organized. A flag hoisting ceremony is being held at the Markaz Ahlus Sunnah Wal Jamaat Center on Independence Day while a prestigious seminar is being organized in the name of Pakistan. In which recitation, Naat, national anthem and the title of Pakistan's integrity and integrity are described. Finally, many prayers are offered for the stability of Pakistan.

Heartfelt appeal:

I have a heartfelt appeal to all Pakistanis to forget all differences and unite under the banner of this flag for the development of the country and Islam. This is the fate of Malik Allah Kareem, the blessings of the Holy Prophet (PBUH), the kindness of the scholars of truth, the spokesman of the heartfelt aspirations of Quaid-e-Azam and

Iqbal and the great story of the sacrifices of the Muslims of the subcontinent. Let it be a heart and soul to protect it from terrorism, sectarianism and sabotage. Come on! Don't forget that just as our forefathers made Pakistan by making sacrifices, we will save Pakistan by making sacrifices because just as you have Pakistan, so it is: “My Pakistan”

Pakistan zindabad

Pakistan paindabad

Book Summary

Question: What path was taken to protect Islam after the War of Independence of 1857?

Answer: Religious schools and universities were established.

Question: What are the most famous Madrasas, just name any two?

Answer: Darul Uloom Deoband and Mazahir-e-Uloom Saharanpur.

Question: Who was the first scholar to present the initial concept of Pakistan?

Answer: In June 1928, Hakim-ul-Ummah Maulana Ashraf Ali Thanwi (may Allah have mercy on him).

Question: Who was the first to bring this concept to the notice of the people?

Answer: The late Allama Muhammad Iqbal on December 29 in Allahabad.

Question: What slogan was raised in Tehreek-e-Azadi Pakistan?

Answer: What does Pakistan mean by La ilaha illa Allah?

Question: What did Quaid-e-Azam want to see in Pakistan?

Answer: An Islamic state where the system of Qur'an and Sunnah is implemented.

Question: What did the Quaid-e-Azam say in his will to conduct his funeral?

Answer: Read my funeral Allama Shabbir Ahmad Usmani.

Question: What did a religious scholar say at Quaid-e-Azam's funeral?

Answer: Allama Shabbir appreciated the services of Quaid-e-Azam and informed the people about Quaid-e-Azam's views on Pakistan's goal of independence.

Question: Who wrote letters to Quaid-e-Azam for repatriation?

Answer: The late Allama Muhammad Iqbal.

Question: Did Allama Iqbal hate the late Allama?

Answer: No! Absolutely not. On the contrary, he had a deep devotion to them.

Question: Were Allama Iqbal's views liberal?

Answer: No, they were pure Islamic ideas.

Question: When was the Pakistan resolution introduced?

Answer: On March 23, 1940 in Iqbal Park, Lahore, in which two national ideologies were agreed upon.

Question: What did Quaid-e-Azam say in his presidential address on the occasion of Pakistan resolution?

Answer: Hindus and Muslims belong to two different philosophies, social customs and literary traditions. They belong to two different civilizations based primarily on conflicting ideologies.

Question: In Pakistan's neighboring countries, who is trying to harm the seeker by violating the principles of international power?

Answer: India.

Question: When was the mechanized agreement between Pakistan and India, dog incidents?

Answer: The Indus Water Treaty was signed on September 19, 1960. It has 11 provisions.

Question: Which country is violating this agreement?

Answer: India.

Question: What are the institutions that run Pakistan?

Answer: Parliament, the Senate, the judiciary, the judiciary and the law enforcement agencies.

Question: What are the institutions that save Pakistan?

Answer: Pakistani forces and sensitive intelligence agencies like ISI etc.

Question: Did any religious scholar call the Muslim League a ship of salvation for national and political independence?

Answer: Allama Shabbir Ahmad Usmani.

Question: At the time of establishment of Pakistan, in the NWFP and Sylhet (Ball) referendum, which two scholars created political consciousness in the people of Pakistan to join?

Answer: Allama Shabbir Ahmad Usmani in NWFP and Allama Zafar Ahmad Usmani in Sehlet.

Question: When did Pakistan come into existence?

Answer: 27th Ramadan, 14th August 1947.

Question: Whose party was formed for the drafting of Islamic constitution in Pakistan?

Answer: Majlis-ul-Ulema.

Question: What is the name of the first President of the Constitution of Pakistan?

Answer: Quaid-e-Azam Muhammad Ali Jinnah.

Question: When and who presented the resolution objectives?

Answer: Presented by Prime Minister Liaquat Ali Khan on March 7, 1949.

Question: When was the resolution passed?

Answer: On March 12, 1949, the Constituent Assembly of Pakistan passed a resolution proposing objectives proposed by the Prime Minister of Pakistan.

Question: Was the Islamic Board of Education implemented on someone's suggestion?

Answer: Allama Shabbir Ahmad Usmani.

Question: Which religious scholar ended the raised the concerns of Major Iskander Mirza about the Islamic Constitution Bill?

Answer: Qari Muhammad Tayyab Qasmi.

Question: How did Major Iskander sign the Islamic Constitution Bill?

Answer: 2nd March, 1956.

Question: On this occasion, was the first person to give good news to the nation by a religious scholar?

Answer: On Radio Pakistan, Grand Mufti of Pakistan Mufti Muhammad Shafi Deobandi.

Question: What is the status of peace in the stability of the state?

Answer: Basic

Question: What day is declared Pakistan Defense Day?

Answer: 6th September, 1965.

Question: Which day is declared as Yaum-e-Takbir?

Answer: On May 28, 1998, when Pakistan became a nuclear power.

Question: What historic feat was performed by the Parliament and Senate of Pakistan on September 7, 1974?

Answer: The Qadianis were declared non-Muslims.

Question: When were the Qadianis declared non-Muslim in the Azad Kashmir Assembly?

Answer: On February 6, 2018, the Azad Kashmir Assembly and the Council jointly declared the Qadianis as infidels.

Question: What should be done on the occasion of Independence Day?

Answer: We should thank to Allah and we were on the green crescent on our houses, prestige and institutions and if we should keep on praying for the cause and work of Pakistan.

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- Speeches and Statements of Iqbal
- Letters of Iqbal to Jinnah

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By the Same Author

Urdu:

دروس القرآن؛ 5 جلد

خلاصۃ القرآن

دروس الحدیث

اللہ کے بندے

اللہ سے مانگیے

صراط مستقیم کورس برائے خواتین

صراط مستقیم کورس برائے حضرات

زبدۃ الشمائل

شرح عقیدہ طحاویہ

نماز اہل السنۃ والجماعۃ

عقائد اہل السنۃ والجماعۃ

اعتکاف کورس

فضائل و مسائل رمضان

فضائل ومسائل قربانی

وعظ ونصیحت؛3 جلد

خطباتِ برما

خطباتِ متکلم اسلام؛5 جلد

مضامین متکلم اسلام

مجالسِ متکلم اسلام

مواعظ متکلم اسلام

امہات المومنین

صلوۃ وسلام

رسول اللہ صلی اللہ علیہ وسلم کی آٹھ نصیحتیں

جہانِ قلم (اخباری کالمز اور مضامین کا مجموعہ، زیر طبع)

Gujrati ગુજરાતી:

નમાઝ પુસ્તક Prayer Book

English:

Salah of Ahlus Sunnah

My Pakistan

Explanation of Aqeedah Tahawiyyah

I’tikaf Course

Hajj and Umrah

Zubdah Al-Shama’el

Arabic:

شرح العقيدة الطحاوية

عقائد اهل السنة والجماعة

Pashto:

د اہلسنت نمونځ

Farsi:

نماز اہلسنت

فضایل مسایل قربانی

فضایل مسایل رمضان

Burmese မြန်မာစာ

ကၽြာနိ၏ထြငွျမတ္မႈမ်ားႏွင့္ ပညတ္ခ်က္

Markaz Ahlus Sunnah wal Jama'ah

An Institution, A Movement

An Overview of Departments:

- Department for Hifz (Memorization) of Quran
- Dars-e-Nizami (Complete 8-years Aalim Course)
- One-year Specialization in Research and Guidance, for Ulama
- Annual 12 days Course for Research on Masa'il, for Ulama and Students
- Monthly 3 days Tahqiq ul Masail Course (for the public), Starts on evening of 1st Thursday of every month till Sunday 10AM
- Monthly Congregation and Correctional Discourse, 1st Thursday of every month, after Maghrib Prayer
- Deparment of Research and Books Writing
- Maktba Ahl-us-Sunnah wal Jama'ah, for distribution of Intellectual and Ideological Books, Magazines and Posters
- Markaz Islah-un-Nisa', Institute for Women's religious education and ethical training
- Ahnaf Media Services, for Propagation of Islamic Culture through Electronic and Print media
- Library
- Free Dispensary